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MANTRESWARA'S  
**PHALADEEPIKA**  
(ADHYAYAS I—XXVIII)

WITH AN  
ENGLISH TRANSLATION

BY  
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AND  
*Translator of "BRIHAT JATAKA", JATAKAPARIJATA",  
"SRIPATIPADDHATI", etc.*

[ SECOND EDITION-REVISED AND ENLARGED ]

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*Copies of this book can be had of :—*

**Panditabhushana V. Subrahmanya Sastri, B.A.,**  
65, 3rd Cross Road, Basavangudi P.O.,  
**BANGALORE 4.**

## PREFACE TO THE SECOND EDITION

I am glad I have been able to place before the Public, the second Edition of Phaladeepika during my life time. Thirteen years have passed since the first edition was brought to light and many works have been added to my list since that time. I must say that the encouragement given to me by the astrologically minded Public went a longway to enable me to bring about this edition and if this were to serve the Public well, I should consider myself amply rewarded.

I must not fail to thank Sri M. Ramakrishna Bhat, M.A., Superintendent of Indian Languages, St. Joseph's College Bangalore for his valuable help and suggestions in bringing forth this edition. My thanks are also due to the authorities of Aruna Press Bangalore who helped a great deal in expediting the printing.

65, III Cross Road  
Basavangudi  
Bangalore City  
13. September 1950

V. SUBRAHMANYA SASTRI.

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## PREFACE TO THE FIRST EDITION

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Astrology is no longer looked upon with derision. Interest in the study of ancient sciences has so far revived that only recently an institution has been founded for the study of alchemy. My translations of Jatakaparijata, Sripatipaddhati and Brihatjataka have been appreciatingly received by the public. People who started scoffing have stayed on to exhibit a living interest and to learn what the science of astrology has to teach mankind. An appreciable number of predictions by Cheiro, whose recent demise we all deplore, based upon his study of this ancient, sacred and useful system has come true. For the service of humanity, the value of astrological publications cannot be gainsaid and no apology is needed by the author for a rendering of "Phaladeepika" and placing it before the public in an English garb for the first time with suitable explanations.

"Phaladeepika," a fascinating study in the technique of Astrology, was so far available only in Granttha characters and very lately in the Devanagari script. Existing publications of Phaladeepika are incomplete and wanting in some chapters with some slokas in the text also mismatched. Attempts have now been made to present the public with a complete text. A great deal of difficulty was experienced in tracing the XXVIII Adhyaya which was so far unavailable and in locating a few slokas in their proper places in the text.

Mantreswara, the author of this important work, whose family deity was Sukuntalamba, came from the Tinnevely District, the Southern end of the Indian Peninsula, and he appears to have flourished about the XVI century of the Christian Era, to judge from the

intrinsic evidence available from certain slokas quoted from the Jatakaparijata. His treatment of Astrology is remarkable in many ways and differs from that of several others. Mantreswara gives a very reasonable exposition of the effects of Transits and of cause and effect flowing from such Transits. We are also indebted to him for the useful information and guidance which he furnishes concerning the effect of Bhavas. His chapter on Yogas is an interesting study of truth. The Sarvato-bhadrachakra which was referred to only by name in other publications has been very fully explained here.

The sixteenth sloka in Adhyaya III which has been till now appearing with two different metres for the former and latter halves finds corrected here. The last sloka in the XXV Adhyaya which was marked for incompleteness is now printed in its entirety. An index in both English and Sanskrit is also added for easy reference.

I should take this opportunity of expressing my gratitude to Mr. A. S. Sowmyanarayaniengar of Srirangam (Trichinopoly) for his ready and willing assistance in tracing and supplying some of the missing slokas and also the XXVIII chapter. I am thankful to Mr. V. B. Sreekantiah, Proprietor of Messrs. V. B. Soobiah & Sons, for expediting the publication and for his personal attention to the details of printing without which it would have been impossible to undertake or complete this arduous task satisfactorily.

50, 3rd Cross Road,  
Basavangudi,  
Bangalore City.  
6th January 1937.

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V. SUBRAHMANYA SASTRI.

# विषयानुक्रमः

अध्यायः	पृष्ठं
१. संज्ञाध्यायः	१
२. ग्रहभेदः	९
३. कर्मविभागः	२४
४. षड्बलनिरूपणम्	३३
५. कर्माजीवः	४३
६. योगभावः	४६
७. महाराजयोगः	७२
८. लग्नादिद्वादशभावफलम्	८२
९. मेषादीनां लग्नफलम्	९८
१०. कलग्नभावः	१०४
११. स्त्रीजातकः	११०
१२. पुत्रचिन्ता	११६
१३. आयुर्भावः	१३०
१४. रोगमरणपूर्वभविष्यजन्मचिन्ता	१४१
१५. जातकफलसारभूतभावचिन्ता	१५२
१६. लग्नादि द्वादशभावानां समुदायफलम्	१६३
१७. निर्याणभावः	१७५
१८. द्विग्रहयोगफलम्	१८४
१९. दशाफलनिरूपणम्	१९२
२०. दशापहारफलम्	२०१
२१. भुक्त्यन्तरान्तरलक्षणम्	२२१
२२. कालचक्रदशादि	२४३
२३. अष्टकवर्गः	२५७
२४. होरासारोक्तमष्टकवर्गफलम्	२६६
२५. उपग्रहाध्यायः	२७७
२६. गोचारफलनिर्णयाध्यायः	२८६
२७. प्रव्रज्यायोगः	३१९
२८. उपसंहारः	३२३
श्लोकानुक्रमणिका	३२५
विषयानामकारादिवर्णानुक्रमणिका	३४१
विषयाणामाङ्गलवर्णानुक्रमणिका	

# CONTENTS

ADHYAYA	PAGE
I Definitions	.... 1
II Planets and their varieties	.... 9
III Divisions of the Zodiac	.... 24
IV Determination of the Shadbalas of Planets	.... 33
V Profession and Livelihood	.... 43
VI Yogas	.... 46
VII Maharajayogas	.... 72
VIII The effects of the Sun and other planets in the 12th bhavas from the Lagna onwards	.... 82
IX Effect of Mesha and other signs happening to be the Lagna	.... 98
X Kalatrabhava or the 7th house	.... 10
XI Horoscopes of women	.... 104
XII Issues or Children	.... 116
XIII Length of Life	... 130
XIV Diseases ; Death ; Past and Future Births	... 141
XV Method of studying the effects of the Bhavas	... 152
XVI General effects of the 12 Bhavas	... 163
XVII Exit from the World	... 175
XVIII Conjunctions of two planets	... 184
XIX Dasas and their effects	... 192
XX Dasas of the several Bhava-Lords and their Bhuktis	.... 201
XXI Sub-divisions of Dasas, viz., Bhuktis, Antaras, Antarantaras, etc.	... 221
XXII Kalachakra Dasa, etc.	... 243
XXIII Ashtakavarga	... 257
XXIV The Ashtakavarga effects as stated in 'Horasara'...	266
XXV Upagrahas	... 277
XXVI Transits of Planets	... 286
XXVII Ascetic Yogas	... 319
XXVIII Upasamhara	... 323
Slokanukramanika	... 325
Sanskrit Index (Index to Sanskrit words)	... 341
English Index	

## DESCRIPTIVE CONTENTS

### ADHYAYA 1.

#### Slokas.

1. Invocatory Verse.
2. The author's purposing to write the work.
3. Preliminaries. A general description of the work to be done
4. The several parts of the body of Kalapurusha. Bha Sandhis or Riksha Sandhis.
5. The regions indicated by the signs.
6. The lords of the signs. Uchcha (उच्च) and Paramochcha (परमोच्च), Neecha (नीच) and Paramaneecha (परमनीच).
7. Which signs and what portions are Moolatrikonas and of which planets?
8. Prishtodaya (पृष्ठोदय), Ubhayodaya (उभयोदय) and Sirshodaya (शीर्षोदय) signs. Which signs dominate by night and which, by day? Urdhva (ऊर्ध्व), Adhaha (अधः), Sama (सम) and Vakra (वक्र) signs.
9. Signs—moveable, immoveable and dual; Dwara (द्वार), Bahis (बहिः) and Garbha (गर्भ); Dhatu (धातु), Mula (मूल) and Jeeva (जीव); Krura (क्रूर) and Saumya (सौम्य); odd and even; Male and female; Eastern, Western, etc.
- 10—16. The 12 bhavas and their names. Leenastthanas (लीनस्थान).
17. Dusstthana (दुःस्थान) and Subhastthana (शुभस्थान) explained. Kendra (केन्द्र), Kantaka (कण्टक) and Chatushtaya (चतुष्टय).
18. The terms Panaphara (पणकर), Apoklima (आपोक्लिम), Chaturasra (चतुरस्र), Upachaya (उपचय) and Trikona (त्रिकोण) explained.

### ADHYAYA 2.

- 1— 7. Information that can be ascertained through the Sun and other planets.
- 8—14. The nature and characteristics of the several planets,



- 15-16. The portions of human abode or human haunt signified by the planets. The points of the compass of which the planets are lords.
- 17-20. Additional informations (other than what are contained in slokas 1-7 *supra*),—occupation, beast and bird appropriate to each—that can be gleaned through the several planets.
- 21-22. The natural friends and enemies of the several planets enumerated.
23. Temporal mutual relation among the planets.
24. The periods signified by the planets. The castes of the planets. Their division into सत्त्व (Satva), रजस् (Rajas), and तमस् (Tamas). The seasons they represent.
25. Two pairs of planets playing the role of parents during day and night respectively. The nearest relations signified by Mars, Jupiter and Mercury.
26. Body and scul of a person signified by the Moon and Sun respectively. The five senses an dthe planets representing by them.
27. Planets—benefic and malefic—male, female, and hermaphrodite. The deities presiding over them. The elements which they control.
28. The grains appropriate to the planets. The countries signified by them.
29. The precious stones ascribed to them.
30. Substances pertaining to the planets. Their articles of apparel.
31. The flavours signified by the planets.
32. Parts of the body where the characterstic marks or moles of the planets are to be found. The stages of life typified by the planets.
- 33-34. The effect of Rahu and Ketu upon the character and appearance of the person born under their infuence.
35. Their appropriate metals and apparel. Their friends and enemies.

36. When are planets said to be badly placed and when well-placed ?

37. The character of trees generated by planets.

### ADHYAYA 3.

1. The Dasavargas. Vargottamamsa (वर्गोत्तमश).
2. The Saptavargas. The Shadvargas. The effect of a Navamsa is equal to that of the Rasi.
3. The extent of the effect of planets in the Rasi and the other Vargas. The five states or conditions of a planet, measured by its progress in a Rasi.
4. The Horas and their lords. The Decanates and their lords. The Dwadasamsas and their lords. The Trimsamsas and their lords. The Navamsas.
5. The Shashtyamsas.
6. The Saptamsas. The Dasamamsas. The Shodasamsas and their lords. 7, 10 and 13 benefic Vargas.
7. Vaiseshikamsas.
- 8—9. Their effects.
10. Effects of planets being weak or strong in all or any of the 10 Vargas. Effect of a planet being in the five states mentioned in sloka 3 above.
11. Effect of planets strong in Shadvargas.
12. Effect of planets occupying the 2 Horas.
13. Ayudha (आयुध), Pasa (पाश), Nigala (निगल) and Pakshi (पक्षि) decanates explained.
14. Chatuspada (चतुष्पाद) or quadruped decanates. Their effects. Which of the three decanates of a Rasi will be good, bad, or ordinary and in what Rasis ?
15. Effect of planets owning the Lagna decanate, Lagna Hora, Lagna Dwadasamsa and Lagna Trimsamsas occupying his own, exaltation or friendly house.
16. A clue to find the Lagna from the position of Mandi at a birth or from the Moon himself if the Moon be strong.

17. Effect of Moon in good vargas. Effect of planets posited in their own Trimsamsas. Effect of a single planet in exaltation or own house, aspected by or associated with a friendly planet.
- 18—19. The several states or conditions of planets.
20. The extent of the effects of planets in the aforesaid several conditions (or Avasthas).

#### ADHYAYA 4.

1. The six kinds of strength enumerated. Dinaratri tribhagabala (दिनरात्रिभागबल), Pakshabala (पक्षबल), Varshapabala (वर्षपबल), Masapabala (मासपबल), Dinapabala (दिनपबल), Horapabala (होरापबल).
2. Cheshtabala (चेष्टाबल), Yuddhabala (युद्धबल), Uchhabala (उच्चबल), Digbala (दिग्बल).
3. Vargajabala (वर्गजबल), Kendradibala (केन्द्रादिबल), Dreshkanabala (द्रेष्काणबल), Nisargabala (निसर्गबल).
- 4—5. When is a planet said to be strong and when weak?
6. Bhavaphala (भावफल).
7. Extent of strength accrued to planets through their position in exaltation, Moolatrikona, Swakshetra, friendly and other houses.
8. Strength gained by planets in the four Kendras.
9. Importance of the 7th house aspect.
10. Of the Nisarga (निसर्ग) and Tatkalya (तात्कालिक) friendships, the former is more preferable.
11. In warding off evil and promoting prosperity, Jupiter, Mercury and Venus compared. Moon is the basis for the strength of all planets.
- 12—20. Chandrakriya (चन्द्रक्रिया), Chandravastha (चन्द्रावस्था) and Chandravela (चन्द्रवेला) and their effects.
21. Pakshabala (पक्षबल), special to the Moon and Stthanabala (स्थानबल), important to the other planets.
- 22—23. The standards of of Shadbala of planets.
24. Bhavabala (भावबल) how computed?

ADHYAYA 5.

- 1—8 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.
9. Acquisition of wealth without exertion. The country of acquisition.

ADHYAYA 6.

1. The five Mahapurusha yogas stated.
2. Effect of birth in Ruchaka (रुचक) and Bhadra (भद्र) yogas.
3. Effect of birth in Hamsa (हंस) and Malavya (मालव्य) yogas.
4. Effect of birth in a Sasa (शश) yoga. Effect of a birth in which one, two, three four or all the five yogas are present.
5. Sunapha (सुनफा), Anapha (अनफा) and Durudhara (दुरुधरा) yogas. Kemadruma (केमद्रम) yoga.
6. Effect of birth in the Sunapha (सुनफा) and Anapha (अनफा) yogas.
7. Effect of birth in a Durudhara (दुरुधरा) and Kemadruma (केमद्रम) yogas.
8. Subhaveshi (शुभवेसि), Subhawasi (शुभवासि), Subhobhayachari (शुभोभयचारी) and the corresponding Papaveshi (पापवेसि) and other yogas explained. Subhakarhari (शुभकर्तारि) and Papakarhari (पापकर्तारि) and Susubha (सुशुभ) yogas explained.
9. Effect of birth in Suvesi (सुवेसि), Suvasi (सुवासि) and Subhayachari (सुभयचरि) yogas.
10. Effect of birth in Asubhavesi (अशुभवेसि), Asubhawasi (अशुभवासि), and Asubhobhayachari (अशुभोभयचारी) yogas.
11. Effect of birth in Subhakarhari (शुभकर्तारि) and Papakarhari (पापकर्तारि) yogas.
12. Effect of birth in the Amala (अमला) yoga.
13. Effects of birth in Susubha (सुशुभ), Subhakarhari (शुभकर्तारि) and other yogas are only similar to that of Sunapha (सुनफा) and other yogas caused by benefics, etc.

14. Mahabhagya (महाभाग्य), Kesari (केसरी), Sakata (शकट) Adhama (अधम), Sama (सम), and (वरिष्ठ) yogas explained.
  15. Effect of birth in a Mahabhagya (महाभाग्य) yoga.
  16. Effect of birth in a Kesari (केसरी) yoga.
  17. Effect of birth in a Sakata (शकट) yoga.
  18. Effect of birth in Adhama (अधम), Sama (सम) and Varishta (वरिष्ठ) yoga.
  - 19—20. Vasumat (वसुमत्), Amala (अमला) and Pushkala (पुष्कल) yogas and their effects.
  - 21—25. Subhamala (शुभमाला), Asubhamala (अशुभमाला) Lakshmi (लक्ष्मी) and Gouri (गौरी) yogas and their effects.
  - 26—27. Saraswati (सरस्वती) yoga and its effects.
  - 28—31. Srikanta (श्रीकण्ठ); Srinatha (श्रीनाथ) and Virinchi (विरिञ्चि) and their effects.
  32. Parivartana (परिवर्तन) yogas 66 in all. Of these, 30 are Dainya (दैन्य) yogas; 8 are Khala (खल) yogas, and the remaining 28, Maha (महा) yogas.
  - 33—34. Their effects.
  - 35—36. Kahala (काहल) and Parvata (पर्वत) yogas and their effects.
  - 37—38. Raja (राज) and Sankha (शंख) yogas and their effects.
  - 39—41. The seven Sankhya (संख्या) yogas and their effects.
  - 42—43. The Adhi yoga (अधियोग) and its effects.
  - 44—56. Chamara (चामर), Dhenu (धेनु), Saurya (शौर्य), Jaladhi (जलधि), Chhattra (छत्र), Astra (अस्त्र), Kama (काम), Asura (आसुर), Bhagya (भाग्य), Khyati (ख्याति), Suparijata (सुपरिजात) and Musala (मुसल) yogas and their effects.
  - 57—69. Ava (अव), Nisswa (निःस्व), Mriti (मृति), Kuhoo (कुहू), Pamara (पामर), Harsha (हर्ष), Dushkriti (दुष्कृति), Sarala सरल), Nirbhagya (निर्भाग्य), Dur (दुर), Daridra (दरिद्र) and Vimala (विमल) yogas and their effects.
  70. Another kind of Duryoga (दुर्योग).
- ADHYAYA 7.
- 1—5. Certain self-evident Rajayogas.

6. A Rajayoga caused by the lord of the Lagna or the Sun.
7. A Rajayoga caused by the Moon.
8. A Rajayoga caused by Venus and the lord of the Lagna.
9. A Rajayoga caused by Mars.
10. A Rajayoga in which the Sun causes the birth of a powerful king.
11. A Rajayoga in which the Moon ushers a famous king.
12. A strong Moon aspected by a strong planet in the Lagna ushers an emperor into the World.
- 13—25. Some more Rajayogas.
- 26—30. Neechabhanga Rajayogas (नीचभङ्गराजयोगः)

#### ADHYAYA 8

- 1—4. The effect of the Sun being posited in the several bhavas from the Lagna onwards.
- 5—7. The effect of the Moon being posited in the 12 bhavas from the Lagna onwards.
- 8—10. The effect of Mars being posited in the 12 bhavas from the Lagna onwards.
- 11—13. The effect Mercury being posited in the 12 bhavas from the Lagna onwards.
- 14—16. The effect of Jupiter being posited in the 12 bhavas from the Lagna onwards.
- 17—19. The effect of Venus occupying the 12 bhavas from the Lagna onwards.
- 20—24. The effect of Saturn being posited in the 12 bhavas from the Lagna onwards.
- 25—27. The effect of Rahu being posited in the 12 bhavas from the Lagna onwards.
- 28—33. The effect of Ketu being posited in the 12 bhavas from the Lagna onwards.
34. When does a planet produce the full effect of the bhava it occupies? In giving effects, Rahu is similar to Saturn and Ketu is like Mars.

35. Planets posited exactly in the centre of a bhava produces full effects.

### ADHYAYA 9.

- 1-12. Effect of the several Rasis from Mesha onwards happening to be the Lagna.
13. Similar effects should be predicted when the several Rasis from Mesha onwards happen to contain the Moon in them.
- 14-19. Effect of a planet occupying his Uchha (उच्च), Swakshetra (स्वक्षेत्र) a Mitrakshetra (मित्रक्षेत्र) a Satrukshetra (शत्रुक्षेत्र), Neecha (नीच), or becoming Astangata (अस्तङ्गत)
20. Effect when a planet is retrograde in motion or occupies a Vargottama Navamsa.

### ADHYAYA 10.

1. Yoga leading to the aquisition or loss of a wife
- 2- 3. Yogas leading to the loss of a wife. A yoga for getting a chaste and fortunate wife.
4. Yogas leading to separation from one's wife. Yogas leading to a liaison with other people's wives.
5. Yogas leading to wifelessness or childlessness. Yogas leading to two wives. How to predict the number of wives a person can have ?
6. A clue to find the number of women that a person may associate with. How many of these will die early and many will survive, etc.
7. Yogas leading to loss wife or husband. Yogas leading to a happy and lucky couple.
8. A yoga leading to a woman being remarried. Toga leading to the demise of both the woman and her husband.
9. Yogas leading the native to be blessed with wife and children.
10. Yogas leading to a person's wife being happy and endowed with children.

11. A clue to find the Janmarasi (जन्मराशि) of the wife.
12. A clue to find the direction of the country of the wife, and time of marriage.
- 13—14. Time of acquisition of a wife.
15. A yoga for the loss of wife.

ADHYAYA 11.

1. The various effects that have to be deduced from the several bhavas in a female's horoscope.
2. A clue to find out the character, nature, luck, etc., of a female.
3. Bodily appearance character, status, etc., of the husband. The mutual relationship (friendliness or otherwise) between the couple.
4. Alpasutarkshas (अल्पसुतर्क्षाः). Yoga for a female to have diseased organs. Yogas to become unchaste.
5. Yoga for a female to be fortunate and chaste. Yoga leading to barrenness.
- 6—8. The effects of the birth of a female in the several Trimshamsas of each of the 12 Rasis.
9. Effect of a female's birth in the asterisms Jyeshtha, Aslesha, Visakha, Chittra, Ardra, Satabishak, Moola, Krittika and Pushya.
10. A Saubhagya (सौभाग्य) yoga.
11. Menses. The yoga which makes it possible for a woman to mix sexually with man. The time to be recommended for impregnation.

ADHYAYA 12.

1. Yogas under which the acquisition of children is assured.
2. Yogas under which a person can have no issues whatever.
3. Exception to the above (sl. 2). Childless Rasis.
4. Yogas for a person to have a child late in life after a great effort.



5. Yogas leading a person to have children through a second wife. Yogas under which a person becomes the father of many daughters.
- 6—7. Yogas leading to family extinction.
8. Yogas leading a person to have a son by adoption.
9. Yogas leading to loss of children.
10. Yogas for having many children.
11. When will all the children be males ?
12. Time when conception may take place.
13. How to determine the number of issues ?
14. Method to ascertain the strength of fecundity.
15. To determine whether progeny is assured or not.
- 16—18. Methods advocated to ward off barrenness.
- 19—22. Cause of childlessness.
- 23—24. Remedies recommended to ward off the sins leading to childlessness.
- 25—32. Time when the acquisition of a son may be expected.
33. To determine the time of delivery.
34. Bases for predition of effects.

### ADHYAYA 13.

1. The longevity of the person should be the first thing to be ascertained.
2. Various opinions about the correct time that has to be taken for the Lagna at a birth.
- 3—4. The life of children under 12 years cannot be calculated for the reasons stated.
5. Remedies to ward off the evil effects due to Balarishta.
6. Balarishta (बालारिष्ट), Yogarishta (योगारिष्ट), Alpayus (अल्पायुस्), Madhyamayus (मध्यमायुस्) and Purnayus (पूर्णायुस्), defined.
7. Maximum period of human life and its divisions into three kinds.
8. Death of the child if born; Dinamrityu (दिन-

मृत्यु) Dinaruk (दिनरुक्) and Vishaghatika (विषघटिका) portions, and fateful influence on the parents, child and the maternal uncle if born in specified portions of certain asterisms.

9. Yogas leading to death very soon after birth.
- 10—11. Which portions of the signs with the Moon in them become fateful?
12. Another yoga leading to the death of the child very soon after birth.
13. Yogas leading to the early demise of a child and the probable periods of exit.
- 14—15. Yogas leading to Dirgha (दीर्घ), Madhya (मध्य) and Alpa (अल्प) Ayus.
16. A yoga for a person to be long-lived.
17. Another set of yogas for Dirgha (दीर्घ), Madhya (मध्य) and Alpa (अल्प) Ayus.
- 18—19. The times of exit in the above three cases.
20. To determine the best lucky time for a person.
- 21—24. Yogas which counteract Arishta (अरिष्ट) and secure long life.
25. Ayus (आयुस्) should be predicted only after a correct examination of the Dasas described by Sripati (श्रीपति), of the Ashtakavargas, the Kalachakra (कालचक्र) Dasas, etc.

#### ADHYAYA 14.

1. The planets through whom the diseases have to be determined in a nativity.
- 2—3. The diseases caused by the several planets.
- 10—11. Certain yogas leading to some specific diseases, (eye disease, ear disease, belly-ache, bleeding from rectum, disease in the private parts).
- 12—20. The manner in which a person meets with his death and the cause of the same.
21. Yoga leading to a happy death or otherwise.
- 22—23. The region to which a person goes after his death. The refuge of the departed.

24—29. All information about one's past and future births.

### ADHYAYA 15.

1. When will the bhavas produce good effects ?
2. When is a bhava said to be strong, when mixed and when weak ?
- 3— 6. Conditions determining the destruction of a bhava.
- 7— 8. Time when such destruction comes to pass.
- 9—10. The lord of the Lagna, whether benefic or malefic, promotes the prosperity of the Bhava it occupies. — An example where the lord of the Lagna is malefic.
11. In the case of a planet owning two houses, the conditions and the time during which the effects of these two houses will happen.
12. Same as slokas 7—8.
13. A situation when the effects predicted above as going to happen may not at all come to pass
14. The effect measured.
- 15—16. What can be determined from the several planets as Karakas ?
- 17.— The Karakas of the 12 bhavas.
18. The planetary effects will be full or otherwise according to the nature—friendly or inimical —of the sign occupied by the planet Malefics in the 6th, 8th and 12th and benefics in the other houses generally promote advancement of the native.
19. Malefics in the Dustthanas do good to the native while benefics, evil.
20. The method of determining the effects of any Bhava.
21. The method of ascertaining information about one's father, mother and other relations of a person.
- 22—24. All information about one's father to be ascertained by treating the Sun's position in the nativity as the Lagna and proceeding in the usual way.
25. Similar details about one's mother, brother, etc.

should be ascertained by treating the respective Karaka's position in the nativity as the Lagna, etc. Good effects of any Bhava are assured when the lord as well as its Karaka are both strong.

26. Bhava Karakas in their respective Bhavas will cause distress.
27. The lord of the Lagna produces the effects of (1) the Bhava owned by the planet if any associated with him and (2) the Bhava occupied by him.
28. The lord of the Lagna produces happy or adverse effects (of the Bhavas above referred to) according as the number of benefic dots in his Ashtakavarga is more or less than the normal (4).
29. If a planet owning two houses one of which is a Dussthana, be posited in his other house, he will give the effects of only that house and not the effects due to the Dussthana. An example.
30. The five kinds of connection or relationship recognised between two planets.

#### ADHYAYA 16.

1. The colour and appearance of the native and the proportions of his body and limbs.
- 2—30. Some effects of the Lagna and the other Bhavas.
- 31—32. Time when the effects of any Bhava will happen.
33. Evil effect caused by the conjunction of the lord of the 1st and 6th Bhavas.
34. A clue to find whether there will arise any rivalry, envy or friendship between the native and another and the time when the same will be caused.
35. Time when the good or bad effects of any Bhava may be expected.

#### ADHYAYA 17.

1. A clue to find out the time when a Bhava suffers annihilation.
2. A clue to ascertain the time of one's demise by means of the transit of Saturn.

- 3—4. A clue to find the time of one's demise by means of the transit of Jupiter.
5. A clue to find the time of one's death through Moon's transit.
6. A clue to find out the times of demise of one-self and his brother.
7. A clue to ascertain the times of demise of one's father and mother.
8. A clue to find out when a son's demise may happen.
9. Another clue similar to those given in 3—4.
10. Another clue similar to the one given in Sl. 2.
- 11—12. A clue to find the month and the Lagna of one's demise.
- 13—28. A clue to find the time when a person's death may be looked for—the particular Dasa period, the year, the month and the day when the event may happen.

## ADHYAYA 18.

1. Effect of the Sun being in conjunction with each of the other 6 planets.
2. Effect of the Moon being in conjunction with each of the 5 planets other than the Sun.
3. Effect of Mars being in conjunction with each of the 4 planets other than the Sun and Moon.
4. Effect of Mercury being in conjunction with Jupiter, Venus or Saturn. Effects of Jupiter being in conjunction with Venus or Saturn.
5. Effect of Venus being together with Saturn. Effect of conjunctions of more than two planets.
- 6—11. The effect of planetary aspects on the Moon in the 12 Rasis.
- 12—15. The effect of planetary aspects on the Moon in the several Navamasas.
16. What has been stated in slokas 6—11 should also be understood to apply in the case of Dwadasamasas also.
17. The conditions for the fullness or otherwise of the good and bad effects described above.

ADHYAYA 19.

1. The author's justification in his setting forth the Mahadasas.
2. The nine Mahadasas and their respective periods.
3. To find the unexpired portion in years, etc., of a Dasa at the time of a birth.
4. A Solar year defined.
- 5—6. General effects of the Sun's Mahadasa.
7. Effect of the Moon's Dasa.
8. An examination of the Moon's strength is necessary before any declaration is made.
- 9—17. General effects of the Dasas of Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.
- 18—26. Some more effects of the several Dasas stated.

ADHYAYA 20.

1. A brief description of what is indicated in this Adhyaya.
- 2—14. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when the Bhavas are strong and their lords are well-placed.
- 15—20. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when they are occupying inimical or depression Rasis, or have been eclipsed or happen to be badly-placed.
21. References to certain things in some of the previous adhyayas as relevant and applicable to a Dasa under examination.
22. The Dasa of a planet in a Vargottamamsa will give favourable results while the Dasa and Bhukti of planets badly placed will be unfavourable.
23. Certain Bhuktis in the Dasa of a malefic produce untoward effects.
24. What Dasas prove fatal?
- 25—26. Mars and Venus in certain positions produce most beneficial results during their Dasas.

27. Nature of the effects of the Dasas of planets—benefic or malefic—when in depression, inimical or bad houses.
28. The evil effects resulting when the Bhukti period of a planet inimical to the lord of the Dasa or of a planet occupying the 6th house or of a planet inimical to the lord of the Lagna is in progress.
29. A clue to ascertain the nature of the effects of a particular Bhukti through the Bhuktinatha.
30. The good influence of a planet in its several positions.
- 31—32. Certain clues to find out the planet whose Dasa will prove fatal.
33. A yoga in which the middle portion of the life of the native is good. The fruit of a planet's Dasa matures differently according to its position in a Prishtodaya, Ubayodaya and Sirshodaya Rasi.
34. Planets prove prosperous during their Dasa periods if they transit at the time their Swakshetra, Uchcha or Mitra houses.
35. The destruction of a Bhava during the Dasa of the planet occupying it, if the planet be weak or is in depression or inimical house.
36. In what position the Moon influences a Dasa beneficially and in what otherwise?
37. When will the effects of the Bhukti of a planet be good and when evil?
38. The particular time at which the good or bad effects of a planet's Bhukti period is manifested.
39. Nature of the effects of Rahu's Dasa will be similar to that of the planet he associates with. The Dasa of a planet though benefic if associated with Rahu will prove malefic at the end.
40. The Maraka places defined. Conditions when the Dasas of their lords may prove fatal.
41. Nature of the Dasas of planets owing (1) Kendra or Trikona houses (2) 3rd, 6th and

- 8th houses. Sun or Moon will only give good effects during his Dasa when he happens to own the 8th house.
42. When the lord of a Kendra is in Trikona or vice versa, their Bhuktis in each other's Dasa will be very auspicious.
- 43—44. When will planets reveal the effects of their Dasas or Bhuktis ?
45. Lords of a Kendra and a Kona even if by themselves causing evil become powerful to make the native prosperous.
- 46—49. Planets becoming Yogakarakas.
50. Conditions under which Jupiter and Venus cause evil and prove fatal during their Dasas.
51. Malefics when they own Kendras become more auspicious in their effects.
52. Nature of Rahu and Ketu in their effects when posited in a Kendra or Trikona.
53. Nature of Rahu and Ketu in their effects when they occupy houses owned by benefics and are associated with any planet.
54. Effect when a Rajayoga is in progress and the Karaka Bhuktis intervene.
55. The several planets which are untoward to the native.
- 56—57. Some varieties of a Dasa explained.
58. A clue for ascertaining the time of death of a person.
59. When will a Dasa prove auspicious ?
- 60—61. The good or evil to be experienced in a Dasa dependent on the position of its lord during its course and also with reference to the Moon.
62. Details of the same.
63. Author's instructions to the reader before attempting at predictions.



## ADHYAYA 21.

1. Sub-division of a Dasa into Bhuktis. Time of fruition of planetary effects.
2. Method of determining the Bhukti period of a Dasa.
- 3—11. The Sun's Dasa and effects.
- 12—20. The Moon's Dasa and effects.
- 21—29. Kuja's Dasa and effects.
- 30—38. Rahu's Dasa and effects.
- 39—47. Jupiter's Dasa and effects.
- 48—56. Saturn's Dasa and effects.
- 57—65. Mercury's Dasa and effects.
- 66—74. Ketu's Dasa and effects.
- 75—83. Sukra's Dasa and effects.
84. .. How the effects have to be predicted.

## ADHYAYA 22.

- 1— 2. Stars grouped by triads. The order in which they are cast. Apasavya (अपसव्य) and Savya (सव्य).
3. The years assigned to the planets.
4. How the formula for each of the several Nakshatrapadas is composed and its connection to the total life-period and the several sub-Dasas composing them.
- 5—9. The formulas for the several Nakshatrapadas.
10. The initial Dasa and how it is calculated.
11. How the Rasi Mahadasas of a life are determined.
12. Manduka Gati—Aswa Gati and Simhavalokana.
13. How to calculate the period of a Bhukti or Apahara in a Mahadasa.
14. The number of years of Parama Ayus for the several formulas.
15. Effects already stated before the several Mahadasas will apply also in the cause of Utpanna and Adhana Mahadasas.
16. Utpanna, Adhana and Kshema Dasas explained.
17. Naisargikadasa periods of the several planets.

18. Amsayurdaya.
19. Vyayadiharana (व्ययादिहरण) or Chakrapatar-dhahani (चक्रपातार्द्धहानि), Satrukshetrahara (शत्रुक्षेत्रहरण).
20. The dictum of Satyacharya on the several reductions.
21. Pindayurdaya (पिण्डायुर्दाय).
22. The computation of Lagnayus in the Pindayurdaya (पिण्डायुर्दाय) system.
23. Reduction in the Ayurdaya of a planet on account of its being in a depressed position or in an intermediate position.
24. Views of other Astrologers on the Pindayurdaya (पिण्डायुर्दाय) method.
25. The Ayurdaya of Jeevasarman.
26. The maximum length of life in the case of men.
27. The order of the Dasas.
28. When are the three systems—Amsa (अंश), Pinda (पिण्ड) and Naisargika (नैसर्गिक) Ayurdayas—to be adopted?
29. What should be done when the Sun, Moon and the Lagna are of equal strength?
30. Kalachakra Dasa (कालचक्रदशा) system when to be resorted to?
31. Maximum period of life in the case of men and some of the other living creatures.
32. The persons to whom the Ayurdaya (आयुर्दाय) rules apply.

## ADHYAYA 23.

- 1—2. Purpose of the Ashtakavargas and the mode of setting the dots.
- 3—9. The Ashtakavargas of the Sun and other planets.
10. The malefic places in the several Ashtakavargas. The good effects revealed by the Ashtakavarga are advanced by the planet concerned being well-placed, that is in an Upachaya, in a friend's house, in his own

house or in his exaltation. The same fail of effect when the planet is posited in an Apachaya place, in his inimical house or in his depression Rasi.

11. Effects to be deduced through benefic dots ranging from 0 to 8 in any Rasi.
12. How benefic dots are computed.
13. A planet in its transit through the exact degree in the Bhava it had originally occupied at the time of birth reveals the full effects due to that Bhava—good or bad as the case may be.
14. Time when a Bhava is advanced or suffers decay.
15. Cases where the interests of a Bhava are promoted in an intense manner.
16. How to ascertain the exact time of fruition of a particular benefic dot in a Rasi.
17. Prastara Ashtakavarga explained.
- 18—19. The lords of the 8 divisions into which a Rasi is divided and the time of fruition of a particular benefic dot in the same.
- 20—21. The Sarvashtakavarga. Effect of benefic dots in any Rasi being above, equal to or falling short of 28.
22. The bases for computing Ashtakavarga are the positions of the several planets and the Lagna at the time of birth.
23. A malefic when he is in his Swakshetra will only promote the Bhava he occupies, while in depression or inimical house he will only cause the Bhava's ruin.
24. Effect of a benefic in exaltation if he owns a Dussthana. Effect of a malefic in exaltation when he is not in Dussthana, but happens to own good houses.

#### ADHYAYA 24.

- 1—6. Clues to ascertain the time of demise of one's father.
- 7—8. Time of demise of one's mother.
9. To ascertain the number of brothers, relations and maternal uncles.

- 10—11. To ascertain the number of issues.
12. Effects to be guessed through the figures in Sukra's Ashtakavarga.
- 13—15. To ascertain one's own demise by the figures in Saturn's Ashtakavarga.
- 16—17. Trikona reduction.
- 18—22. Ekadhipatya reduction.
- 23—26. Rasi and Graha Gunakara (multipliers.)
- 27—33. Process for finding the Ayurdaya through the Ashtakavarga system.
- 34—35. A speedy way of computing the figures of the Sarva Ashtakavarga in the several houses.
36. To ascertain the effects in the case of a horoscope, the Ashtakavarga system is the best.
- 37—43. Certain inferences that can be deduced from the figures in the Sarvashtakavarga.
44. Conclusion.

#### ADHYAYA 25.

1. The nine Upagrahas enumerated.
2. Mandi or Gulika and its position in the several week-days.
3. Similar positions of Yamakantaka and Ardha-prahara.
4. The position of Kala.
5. The position of Dhuma, Paridhi, Indra Chapa and Ketu.
- 6—7. Scope of the effects of the Upagrahas treated in this chapter.
- 8—14. Effect of Gulika in the 12 Bhavas. A clue to find out the Lagna in a nativity through the position of the Gulika therein.
- 15—18. Effect of Gulika being associated with the several planets.
19. Gulika and Yamakantaka very powerful in causing evil and good respectively. Other Upagrahas have only half the power of Mandi in causing evil.
- 20—21. Nature of the effects of the Upagrahas compared with those of some of the planets.

- 22—26. Effect of Dhuma and other Upagrahas when associated with planets in the Lagna and other houses.
27. Effect caused by Dhuma and the four other Upagrahas when they are visible.
- 28—29. Form and appearance of Dhuma, Vyatipata, Parivesha.
30. Effect of the lord of the sign occupied by Gulika being in a Kendra, a Trikona, his own, exaltation or a friendly house.

#### ADHYAYA 26.

1. Importance of the Janma Rasi (Rasi occupied by the Moon). Gocharapala to be predicted with reference this alone.
2. Particular houses through which when the several planets transit, they give auspicious effects.
- 3—8. The auspicious houses of transit and the corresponding Vedha places for the Sun and other planets.
- 9—11. Effects of the transit of the Sun through the 12 houses.
12. Effects of the Moon's transit through the 12 houses.
- 13—16. Effects of Mar's transit over the 12 houses.
17. Effects of Mercury's transit over the 12 houses.
- 18—20. Effect of Jupiter's transit over the 12 houses.
21. Effects of the transit of Venus over the 12 houses.
- 22—23. Effects of Saturn's transit over the 12 houses.
24. Effects of Rahu's transit over the 12 houses.
25. Planets grouped according as they produce effect in the initial, middle or final portion of a sign. .
- 26—27. Sapthasalaka, and effects to be deduced therefrom.
28. Certain fateful stars and the effect of the transit over them by the planets.
29. Effects of transits by planets over certain specified positions in the zodiac and times of certain astronomical occurrence.

30. The nullification of effects produced by planets owing to certain aspects.
31. Planets badly placed will not do harm if posited in their exaltation or Swakshetra Rasis, while planets in such positions, if they be well placed, give beneficial results during their transit over such Rasis.
32. Effects of planets while in transit through favourable and unfavourable places when they occupy depression or inimical houses or are eclipsed.
33. Effects of the transits of Saturn, the Sun, Mars and Jupiter over the 12th, the 8th and the 1st houses reckoned from the Moon's place.
34. The Maranasthana (मरणस्थान) in the case of the several planets.
35. The distribution of the 27 stars over the several limbs of the native during the Sun's transit and the effects thereof.
- 36—40. The same with reference to the transits of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.
41. Effect of transits by planets over houses containing more benefic dots in the Ashtakavarga.
- 42—44. Puro Lattas (पुरोलत्ताः) or forward Lattas and Prishta Lattas (पृष्ठलत्ताः) or rear Lattas.
- 45—46. Effect of the Lattas.
47. Conjunction of two or more Lattas and its effects.
48. Effects of transit in Subha (शुभ) and Asubha (अशुभ) Vedhas in the Sarvatobhadrachakra (सर्वतोभद्रचक्र).
49. Expiation by Santhis of evil effects arising from bad Dasas, Apaharas, low figure of benefic dots, transit through bad places, etc.
50. Planets are always productive of good to

persons who do not harm others, do virtuous acts, etc.

### ADHYAYA 27.

1. The planetary conditions leading to <sup>asceti-</sup>cism.
2. The particular class of ascetics to which the native concerned would belong.
- 3--4. Some more ascetic Yogas.
5. The various kinds of ascetics mentioned.
6. Yoga for becoming a miserable devout.
7. Effect of a Rajayoga co-existing with the Yoga mentioned in the previous sloka.
8. Yogas leading one to become a successful ascetic and respected by all.

### ADHYAYA 28.

- 1--4. The contents of the 27 Adhyayas.
  5. The author's birth place.
  6. His family deity.
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॥ श्री गणेशाय नमः ॥

# फ ल दी पि का PHALADEEPIKA

प्रथमोऽध्यायः

सन्दर्शनं वितनुते पितृदेवनृणां  
मासाब्दवासरदलैरथ ऊर्ध्वगं यत् ।  
स०यं कचित्कचिदुपैत्यपसव्यमेकं  
ज्योतिः परं दिशतु वस्त्वमितां श्रियं नः ॥१॥

ADHYAYA I.

*Sloka 1.*—May we be blessed with beatitude without end by that Supreme Reality—the one heavenly light without a second (the Sun), which when once above the horizon, remains on end in full view of the moon-dwelling manes, pole-dwelling celestials and the earth-dwelling mortals, for (*i. e.*, which has for these beings a diurnal arc measuring) half a synodic lunar month, half a solar year and the entire day time of a solar nycthemeron respectively, and which sometimes (to wit, with northern declination under north polar heaven) is dextra<sup>1</sup> (*i. e.*, moves on almucantars from left to right), and sometimes (to wit, with southern declination under south polar heaven), sinistral (*i. e.*, moves on almucantars from right to left).

वाग्देवीं कुलदेवतां मम गुरुन् कालत्रयज्ञानदान्  
सूर्यादींश्च नवग्रहान् गणपतिं भक्त्या प्रणम्येश्वरम् ।  
संक्षिप्यान्निपराशरादिकथितान् मन्त्रेश्वरो दैवविद्  
ब्रह्मेऽहं फलदीपिकां सुविमलां ज्योतिर्विदां प्रीतये ॥२॥



*Sloka 2.*—I, the astrologer Mantreswara, first make my reverent obeisance to Saraswati—the Muse of Learning, to my family-deity, to my parents and teachers, to the nine planets beginning with the Sun, which bestow omniscience (*viz.*, knowledge of past, present and future) to Ganesa, the lord of Siva's cohorts of divinities, and, above all, to Siva, the Supreme, and then proceed to give out here for the delectation of astrologers a very limpid conspectus of the teaching of Atri, Parasara and the rest, under the title "Phaladeepika" (= "Light on Apotelesmatics").

पदाभाद्यैर्यन्त्रैर्जननसमयोऽत्र प्रथमतो

विशेषाद्विज्ञेयः सह विघटिकाभिस्त्वथ तदा ।

गतैर्दृक्तुल्यत्वं गणितकरणैः खेचरगतिं

विदित्वा तद्भावं बलमपि फलं तैः कथयतु ॥३॥

*Sloka 3.*—The exact time of the birth of a person with the actual number of Vighatikas elapsed as revealed by foot-measurement or by the gnomonic shadow and other apparatus should first be specially ascertained. Then the positions of the planets coincident with observation should be set down with the help of mathematical (expedients) instruments. Then the Bhavas and the strength of planets should be investigated and through them the effects should be judged.

शिरोवक्त्रोरोहज्जठरकटिवस्तिप्रजनन-

स्थलान्यूरु जान्वोर्युगलमिति जंघे पदयुगम् ।

विलम्बात्कालाङ्गान्यलिप्तषकुलीरान्तिममिदं

भसन्धिर्विख्याता सकलभवनान्तानपि परे ॥४॥

*Sloka 4.*—The parts of the body of the person काल (Kala) beginning with the Lagna are respectively (1) the head (2) the face (3) the breast (4) the heart (5) the

belly (6) the hip (7) the groins (8) the private part (9) the two thighs (10) the two knees (11) the two calves and (12) the two feet. The concluding portion of the signs, Vrischika, Meena and Kataka is called भसन्धि (Bhasandhi) or ऋक्षसन्धि (Rikshasandhi). Others apply this term to the last portions of all the signs.

अरण्ये केदारे शयनभवने श्वभ्रसलिले

गिरौ पाथःसस्यान्वितभुवि विशां धान्नि सुषिरे ।

जनाधीशस्थाने सजलविपिने धान्नि विचर-

त्कुलाले कीलाले वसतिरुदिता मेषभवनात् ॥५॥

*Sloka 5.*—The abodes of the 12 signs from Mesha onwards are respectively (1) the forest (2) a field under water (meadow) (3) a bed room (4) a chasm with water in it (5) a mountain (6) a land with water and corn (7) the house of a Vaisya (8) a hole or cavity (9) King's residence (10) water-abounding forest (11) the spot frequented by potters and (12) water.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवार्कजाः

मन्दो देवगुरुः क्रमेण कथिता मेषादिराशीश्वराः ।

सूर्यादुच्चगृहाः क्रियो वृषमृगस्त्रीकर्किमीनास्तुला

दिक्ध्यंशैर्मनुयुक्तिथीशुभनखांशैस्तेऽस्तनीचाः क्रमात् ॥६॥

*Sloka 6.*—Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively declared the lords of the signs from Mesha onwards. Mesha, Vrishabha, Makara, Kanya, Karkataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards, their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and fall of the planets counting from the Sun are the 10th, the 3rd,

the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs.

सिंहोक्षाजवधूहयाङ्गवणिजः कुंभत्रिकोणा रवे-

ज्ञेन्द्रोस्तूष्णलवान्नखोडिनशरैर्दिग्भूतकृत्यंशकैः ।

चापाद्यर्धवधूनृयुग्घटतुला मर्याश्च कीटोऽलिभं

त्वाप्याः कर्कमृगापरार्द्धशफराः शेषाश्चतुष्पादकाः ॥७॥

*Sloka 7.*—Simha, Vrishbha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona (first triangular) signs of the planets from the Sun onwards. The first 20 degrees of Simha, the last 27 degrees of Vrishabha (27 degrees after the highest exaltation degree), the first 12 degrees of Mesha, the 5 degrees following the highest exaltation degree of Mercury in Kanya (*i. e.*, 16° to 20°), the first 10 degrees in Dhanus, the first five degrees in Tula and the first 20 degrees of Kumbha form respectively the Moolatrikona portions of the 7 planets from the Sun onwards. The first half of Dhanus, Kanya, Mithuna, Kumbha and Tula are bipeds or human signs. Vrischika is a कीट (Keeta = reptile) or centiped sign; Karkataka, latter half of Makara and Meena are watery signs. The rest, *viz.*, Mesha-Vrishabha, Simha, Dhanus (latter half) and Makara (first half) are quadruped signs.

गोकर्ष्यद्वयजनकभान्यथ नृयुङ्मीनौ परे राशय-

स्ते पृष्ठोभयकोदयाः समिथुनाः पृष्ठोदयाश्चैन्द्रवाः ।

सौराः शेषगृहाः क्रमेण कथिता रात्रिद्युसंज्ञाः क्रमा-

दूर्ध्वाधःसमवक्रमानि तु पुनस्तीक्ष्णांशुमुक्ताद् गृहात् ॥८॥

*Sloka 8.*—The signs Vrishabha, Karkataka, Dhanus, Mesha and Makara rise with their back (पृष्ठोदय—Prish-todaya). Mithuna and Meena come under Ubhayodaya

(उभयोदय). The rest appear with their faces and are termed Sirshodaya (शीर्षोदय) signs. The Prishtodaya signs and Mithuna belong to the Moon and are termed nocturnal Rasis. The other six belong to the Sun and are termed diurnal signs. The four signs counted from the Rasi last passed (left) by the Sun are in their order termed (1) ऊर्ध्व (Urdhva) or tending upwards (2) अधः (Adhah)-beneath or under (3) सम (Sama)-even or level and (4) वक्र (Vakra)-bent or crooked. The same order holds good in the case of the other 8 signs.

मेषावाह चरं स्थिराख्यमुभयं द्वारं बहिर्गर्भम्

धातुर्मूलमितीह जीव उदितं क्रूरं च सौम्यं विदुः ।

मेषाद्याः कथितास्त्रिकोणसहिताः प्रागादिनाथाः क्रमा-

दोऽक्षं समभं पुमांश्च युवतिर्वामाङ्गमस्तादिकम् ॥९॥

*Sloka 9.*—The signs from Mesha taken in order are (1) चर (Chara)-moveable or cardinal, स्थिर (Sthira)-fixed and उभय (Ubhaya)-dual, mutable or common; (2) द्वार (Dwara)-entrance, बहिः (Bahis)-outside and गर्भ (Garbha)-inside; (3) धातु (Dhatu) or mineral, मूल (Mula, or vegetable and जीव (Jeeva) or animal; (4) क्रूर (Krura) or fierce and सौम्य (Saumya) or auspicious; (5) odd and even and (6) male and female. Mesha, Vrishabha) Mithuna and Karkataka with their Trikona or triangular signs represent the four quarters commencing from the East. The six houses from the 7th represent the left-side limbs of Kalapurusha, while the other six houses (*i. e.*, reckoned from the Lagna) represent the right-side ones.

लग्नं होरा कल्यदेहोदयाख्यं रूपं शीर्षं वर्तमानं च जन्म ।

वित्तं विद्या स्वाश्रयानानि भुक्तिं दक्षाक्ष्याख्यं पत्रिका वाकुटुम्बम् ॥

*Sloka 10.*—Lagna, Hora, Kalya (कल्य), Deha (देह) Udaya (उदय), Rupa (रूप), Seersha (शीर्ष), Vartamana

(वर्तमान - living) and Janma (जन्म) are the names of the Ascendant or the first house. Vitta (वित्त - wealth), Vidya (विद्या - learning), Swa (स्व), Annapana (अन्नपान - riches) food and drink), Bhukti (भुक्ति - (eating), the right eye (दक्षक्षि - Dakshakshi), face (आस्य - Asya), letter or document (पत्रिका - Patrika), speech (वाक् - Vak) and Kutumba (कुटुम्ब) are appellations for denoting the second house.

दुश्चिक्योरो दक्षकर्णं च सेनां धैर्यं शौर्यं विक्रमं भ्रातरं च ।

गेहं क्षेत्रं मातुलं भागिनेयं बन्धुं मित्रं वाहनं मातरं च ॥११॥

राज्यं गोमहिषसुगन्धवस्त्रभूषाः पातालं हिवुकसुखाम्बुसेतुनद्यः ।

राजाङ्कं सचिवकरात्मधीमविष्यज्ज्ञानासून् सुतजठरश्रुतिस्मृतीश्च ॥

*Slokas 11-12.*—Duschikya (दुश्चिक्य), Uras (उरस् - breast), the right ear, army, courage, valour, prowess and brother are the designations of the third house. House, land, maternal uncle, a sister's son, a relation, a friend, vehicle, mother, kingdom, cow, buffalo, perfume, clothes, ornaments, the nadir, Hibuka (हिवुक), Sukha (सुख happiness), water, bridge and river are the terms to denote the 4th house.

Rajanka (राजाङ्क - Sovereign's mark), a minister, Kara (कर - tax, hand or toll), Athman (आत्मन्), intelligence (धी - Dhi), knowledge of the future, Asu (असु - life son (सुत - Suta), belly (जठर - Jatara), Sruti (श्रुति - Vedic knowledge) and Smriti (स्मृति - traditional law) are the names of the 5th house.

ऋणास्त्रचोरक्षतरोगशत्रून् क्षात्याजिदुष्कृत्यधभीत्यवशाः ।

जामित्रचित्तोत्थमदास्तकामान् द्यूनाध्वलोकान् पतिमार्गभार्याः ॥

*Sloka 13.*—Rina (ऋण - debt), Astra (अस्त्र - arms), Chora (चोर - thief), Kshata (क्षत - wounds), Roga (रोग - disease), Satru (शत्रु - enemy), Jnati (ज्ञाति - paternal relation), Aji

(आजि - battle), Dushkritiya (दुष्कृति-a wicked act), Agha (अघ - sin), Bheeti भीति - fear) and Avajna (अवज्ञा - humiliation) are the names of the 6th house. Jamitra (जामित्र), Chittottha (चित्तोत्थ-desire), Mada (मद-passion)-Asta (अस्त-set), Kama (काम-desire), Dyuna (द्युन), Adhvan (अध्वन्-a way or road), Loka लोक - people), Pati (पति - husband), Marga (मार्ग-way) and Bharya (भार्या-wife) are the designations of the 7th house.

माङ्गल्यरन्ध्रमलिनाधिपराभवायुः-  
 क्लेशापवादमरणाशुचिविघ्नदासान् ।  
 आचार्यदैवतपितृन् शुभपूर्वभाग्य-  
 पूजातपःसुकृतपौत्रजपार्यवंशान् ॥१४॥

*Sloka 14.*—Mangalya (माङ्गल्य), Randhra (रन्ध्र), Malina (मलिन), Adhi (आधि - mental pain), Parabhava (पराभव, defeat or insult), Ayus (आयुस्) Klesa (क्लेश - sorrow), Apavada (अपवाद - blame or scandal), Marana (मरण - death), Asuchi (अशुचि - impurity), Vighna (विघ्न-obstacle or impediment) and Dasa (दास - servant) are the terms to denote the 8th house. Acharya (आचार्य - preceptor), Daivata (दैवत-deity), Pitru (पितृ - father), Subha (शुभ - anything auspicious), Purva bhagya (पूर्वभाग्य - previous luck), Puja (पूजा - worship), Tapas (तपस् - penance), Sukruta (सुकृत - virtue or religious merit, a good or virtuous act), Pautra (पौत्र - grand son), Japa (जप - prayer) and Aryavamsa (आर्यवंश-noble family) are the names for the 9th house.

व्यापारास्पदमानकर्मजयसत्कीर्तिं क्रतुं जीवनं  
 व्योमाचारगुणप्रवृत्तिगमनान्याह्वां च मेधूरणम् ।  
 लाभायगमनात्सिद्धिविभवान् प्राप्तिं भवं श्लाघ्यतां  
 ज्येष्ठभ्रातरमन्यकर्णसरसान् सन्तोषमाकर्णनम् ॥१५॥

*Sloka 15.*—The terms to indicate the 10th house are

Vyapara (व्यापार - commerce), Aspada (आस्पद - rank or position), Mana (मान - honour), Karma (कर्म - occupation), Jaya (जय - success), Sat (सत् - good), Kirti (कीर्ति - fame), Kratu (ऋतु - sacrifice), Jeevana (जीवन - livelihood or profession), Vyoma (व्योम - sky or zenith), Achara (आचार - good conduct), Guna (गुण - quality), Pravritti (प्रवृत्ति - inclination), Gamana (गमन - gait), Ajna (आज्ञा - command) and Meshurana (मेषुरण) Labha (लाभ - gain), Aya (आय - income), Agamana (आगमन - acquisition), Apthi (आप्ति - getting, gain), Siddhi (सिद्धि - accomplishment, fulfilment), Vibhava (विभव - wealth or riches), Prapthi (प्राप्ति - profit), Bhava (भव), Slaghyata (श्लाघ्यता - veneration, commendation), eldest brother or sister, left ear, Sarasa (सरस - any thing juicy or succulent), and (hearing of some) pleasing or delightful news are the expressions for the 11th house.

दुःखांघ्रिवामनयनक्षयसूचकान्त्य-

दारिद्र्यपापशयनव्ययरिःफबन्धान् ।

भावाह्वयानि गदिताः क्रमशोऽथ लीन-

स्थानं त्रिषष्ट्ययपराभवराशिनाम ॥१६॥

*Sloka 16.*—The designations used for the 12th house are Duhkha (दुःख - misery), Anghri (अंघ्रि - leg), Vama Nayana (वामनयन - left eye), Kshaya (क्षय - loss, decline), Suchaka (सूचक - a tale-bearer, spy), Anthya (अन्त्य - last), Daridrya (दारिद्र्य - poverty), Papa (पाप - sin), Sayana (शयन - bed), Vyaya (व्यय), Ripha (रिःफ), and Bandha (बन्ध - imprisonment). Thus have been declared in their order the names of the 12 houses. The 3rd, the 6th, the 12th and the 8th houses are termed Leena Sthanas (लीनस्थान - concealed or hidden houses).

दुःस्थानमष्टमरिपुव्ययभावमाहुः सुस्थानमन्यभवनं शुभं प्रदिष्टम् ।  
प्राहुर्विलग्नदशसप्तचतुर्थमानि केन्द्रं हि कण्टकचतुष्टयनामयुक्तम् ॥

*Sloka 17.*—The 8th, the 6th and the 12th houses are known as Dussthanas (दुःस्थान) or houses of evil. The rest are termed good houses and will be propitious to the native. The 1st, the 10th, the 7th and the 4th houses are known by the terms Kendra (केन्द्र), Kantaka (कण्टक), and Chatushtaya (चतुष्टय).

पणफरमिति केन्द्रादूर्ध्वमापोक्लिमन्तत्-  
 परमथ चतुरस्रं नैधनं बन्धुभं च ।  
 अथ समुपचयानि व्योमशौर्यारिलाभा  
 नवमसुतभयुग्मं स्यात् त्रिकोणं प्रशस्तम् ॥६८॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां संज्ञाध्यायः प्रथमः ॥

*Sloka 18.*—The houses next to the Kendras, i. e., the 2nd, the 5th, the 8th and the 11th are known as Panaphara (पणफर). The 3rd, the 6th, the 9th and the 12th are Apoklima (आपोक्लिम) houses. The 4th and the 8th are designated Chaturasra (चतुरस्र) houses. The 10th, the 3rd, the 6th and the 11th houses are called Upachaya (उपचय); the 9th and the 5th are known as Trikona (त्रिकोण) or triangular houses and these are auspicious.

Thus ends the first Adhyaya on "Definitions" in the work Phaladeepika composed by Mantreswara.



## ॥ द्वितीयोऽध्यायः ॥

ताम्रं खर्णं पितृशुभकलं चात्मसौख्यप्रतापं  
 धैर्यं शौर्यं समितिर्विजयं राजसेवां प्रकाशम् ।  
 शैवं कार्यं वनगिरिगतिं होमकार्यप्रवृत्तिं  
 देवस्थानं कथयतु बुधस्तैक्ष्ण्यमुत्साहमर्कात् ॥१॥



## ADHYAYA II.

*Sloka 1.*—It is through the Sun that a wise man ought to ascertain about a person's copper, gold, father, anything auspicious, one's own self, happiness, prowess, courage, power, victory in war, service under the sovereign, glory, any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yajnas, temple, acuteness and enthusiasm.

मातुः स्वस्ति मनःप्रसादमुदधिस्नानं सितं चामरं  
 छत्रं सुव्यजनं फलानि मृदुलं पुष्पाणि सस्यं कृषिम् ।  
 कीर्तिं मौक्तिककांस्यरौप्यमधुरक्षीरादिवस्त्राम्बुगो-  
 योषाप्तिं सुखभोजनं तनुसुखं रूपं वदेच्चन्द्रतः ॥२॥

*Sloka 2.*—It is from the Moon that one ought to determine the welfare of the mother, mental tranquillity, sea-bath, white chowire, umbrella, good fan, fruits, tenderness, flowers, corn, agriculture, fame, acquisition of pearls, bell-metal, silver, sweet substances, milk, etc., cloth, water, cows, women, good meals, bodily health and beauty.

सत्त्वं भूफलितं सहोदरगुणं क्रौर्यं रणं साहसं  
 विद्वेषं च महानसाम्निकनकश्चात्यल्लचोरात्रिपून् ।  
 उत्साहं परकामिनीरतिमसत्योक्तिं महीजाद्वदे-  
 द्वीर्यं चित्तसमुन्नतिं च कलुषं सेनाधिपत्यं क्षतम् ॥३॥

*Sloka 3.*—It is through Mars that a person should ascertain his strength, products derived from the Earth, the qualities of his brothers, cruelty, battle, daring act, odium, kitchen, fire, gold, kindred, weapon, thieves, enemies, energy, attachment to females not his own, uttering falsehood, prowess, mental dignity (loftiness of thought), sin, commanding an army, and wounds.

पाण्डित्यं सुवचः कलानिपुणतां विद्वत्स्तुतिं मातुलं  
 वाक्चातुर्यमुपासनादिपटुतां विद्यासु युक्तिं मतिम् ।  
 यज्ञं वैष्णवकर्म सत्यवचनं शुक्तिं विहारस्थलं  
 शिल्पं बान्धवयौवराज्यसुहृदस्तद्भागिनेयं बुधात् ॥४॥

*Sloka 4.*—It is Mercury that influences one's learning, eloquence, skill in the fine arts, eulogy from the learned, maternal uncle, dexterity in speech, cleverness in religious meditation and the like, aptness for acquiring knowledge, intelligence, sacrifice, any religious rite relating to Vishnu, truth-speaking, oyster-shell, place of recreation, skill in mechanical arts, relations, the rank of an heir-apparent, friends and one's sister's son or daughter, etc.

ज्ञानं सद्गुणमात्मजं च सचिवं स्वाचारमाचार्यकं  
 माहात्म्यं श्रुतिशास्त्रधीस्मृतिमतिं सर्वोन्नतिं सद्गतिम् ।  
 देवब्राह्मणभक्तिमध्वरतपःश्रद्धाश्च कोशस्थलं  
 वैदुष्यं विजितेन्द्रियं धवसुखं संमानमीड्यादयाम् ॥५॥

*Sloka 5.*—It is through Jupiter that one ought to seek information about one's knowledge, good qualities, sons, minister, behaviour, teaching, magnanimity, knowledge of Vedas, Sastras and Smritis, prosperity in everything, beatitude, reverence to Gods and Brahmins, sacrifice, penance, religious faith, treasure-house, wisdom (learning), conquering of the senses, happiness of the husband, honour and compassion.

संपद्ब्राह्मणवस्त्रभूषणनिधिद्रव्याणि तौर्यत्रिकं  
 भार्यासौख्यसुगन्धपुष्पमदनव्यापारशय्यालयान् ।  
 श्रीमत्त्वं कवितासख बहुवधूसङ्गं विलासं मदं  
 साचिव्यं सरसोक्तिमाह भृगुजादुद्वाहकर्मोत्सवम् ॥६॥

*Sloka 6.*—Information regarding one's wealth, vehicles, cloths, ornaments, hoarded goods, triple sym-

phony (union of song, dance and instrumental music), wife, happiness, scents, flowers, sexual intercourse, couch, house, prosperity, pleasure in poetry, addiction to many women, sport, lasciviousness, ministership, charming speech, marriage and festivity should be sought for through Venus.

आयुष्यं मरणं भयं पतिततां दुःखावमानामयान्  
 दारिद्र्यं भृतकापवादकलुषाण्याशौचनिन्द्यापदः ।  
 स्थैर्यं नीचजनाश्रयं च महिषं तन्द्रीमृणं चायसं  
 दासत्वं कृषिसाधनं रविसुतात्कारागृहं बन्धनम् ॥७॥

*Sloka 7.*—As regards one's longevity, death, fear, degradation, misery, humiliation, sickness, poverty, labourer, reproach, sin, impurity, censure, misfortune, constancy, resorting to low people, buffalo, drowsiness, debts, iron, servitude, agricultural implements, jail and captivity, one ought to guess through Saturn.

पित्तस्थिसारोऽल्पकचश्च रक्तश्यामाकृतिः स्यान्मधुपिङ्गलाक्षः ।  
 कौसुम्भवासाश्चतुरस्त्रदेहः शूरः प्रचण्डः पृथुबाहुरर्कः ॥८॥

*Sloka 8.*—The Sun is of a bilious temperament and is strong in bones in the body. He has a limited quantity of hair, and possesses a dark-red form. He has eyes of a reddish brown colour. He is clad in red and has a square-built body. He is valiant and wrathful, and has massive arms.

स्थूलो युवा च स्थविरः कृशः सितः कान्तेक्षणश्चासितसूक्ष्ममूर्धजः ।  
 रक्तैकसारो मृदुवाक् सितांशुको गौरः शशी वातकफात्मको मृदुः ॥

*Sloka 9.*—The Moon has a huge body, and is young as well as old; he is lean and white; has fine lovely eyes, black and thin hair. He governs blood. He is soft in speech, wears a white garment and is beautiful

in complexion. He has wind and phlegm in his composition and is mild in temperament.

मध्ये रुशः कुञ्चितदीप्तकेशः क्रूरेक्षणः पैत्तिक उग्रबुद्धिः ।  
रक्ताम्बरो रक्ततनुर्महीजश्चण्डोऽत्युदारस्तरुणोऽतिमज्जः ॥१०॥

*Sloka 10.*—Mars has a slender waist, curled and shining hair. He has fierce eyes; he is bilious and cruel in nature. He wears a red garment, and is of a reddish hue. He is wrathful but exceedingly generous. He has a youthful appearance and governs marrow in the body.

दर्वालिताश्यामतनुस्त्रिधातुमिश्रः सिरावान्मधुरोक्तियुक्तः ।  
रकायताक्षो हरितांशुकम्बक्लारो बुधो हार्यरुचिः संपाकः ॥

*Sloka 11.*—Mercury is green as the blade of Durva or panic grass. He is a mixture of the three humours वात (Vata - wind), पित्त (Pittha - bile) and कफ (Kapha - phlegm). His body is full of veins. He is pleasant in his speech. He has red and long eyes and is clad in green. He governs the skin, is fond of fun and possesses even limbs.

पीतद्युतिः पिङ्गकचेक्षणः स्यात् पीनोन्नतोरश्च बृहच्छरीरः ।  
कफात्मकः श्रेष्ठमतिः सुरेड्यः सिंहाब्जनादश्च वसुप्रधानः ॥१२॥

*Sloka 12.*—Jupiter has a body of yellowish hue. His eyes and hair are brown. He has got a fat and elevated chest and possesses a big body. He is phlegmatic in temperament and is exceedingly intelligent. His voice is similar to that of a lion or the sound of the conch. He is always after wealth.

If वसुप्रधानः be the reading, the translation will be,  
"He governs fat."

चित्राम्बराकुञ्चितकृष्णकेशः स्थूलाङ्गदेहश्च कफानिलात्मा ।

दूर्वाङ्कुराभः कमनो विशालनेत्रो भृगुः साधितशुक्लवृद्धिः ॥१३॥

*Sloka 13.*—Venus is clad in a garment of variegated colour. He has black curled hair. His limbs and body are huge. He has much wind and phlegm in his composition. His body has the colour of the Durva sprout. He is very lovely and has broad eyes. He has treasured his virile power.

पङ्कुर्निम्नविलोचनः कृशतनुर्दीर्घः सिरालोऽलसः

कृष्णाङ्गः पवनात्मकोऽतिपिशुनः स्नाय्वात्मको निर्वृणः ।

मूर्खः स्थूलनखद्विजः परुषरोमाङ्गोऽशुचिस्तामसो

रौद्रः क्रोधपरो जरापरिणतः कृष्णाम्बरो भास्करिः ॥१४॥

*Sloka 14.*—Saturn is dark in form, lame, and has wind in his composition. He has got deep eyes, and a lean and tall body full of arteries and veins. He is idle, and is exceedingly calumniating. He governs the muscle in the body. He is cruel, and has no pity. He is dull-headed. He has got large nails, teeth, stiff hair and limbs. He is dirty and is of sinful disposition. He is fierce and is a personification of anger. He is ripe with old age and wears a black garment.

शैवं धाम बहिःप्रकाशकमरुद्देशो रवेः पूर्वदिक्

दुर्गास्थानवधूजलौषधिमधुस्थानं विधोर्वायुदिक् ।

चोरम्लेच्छकृशानुयुद्धभुवि दिग्याम्या कुजस्योदिता

विद्वद्विष्णुसभाविहारगणकस्थानान्युदीचीं विदुः ॥१५॥

*Sloka 15.*—The following are the places frequented by the Sun : A temple belonging to Siva, an open area, an open place where there is light, a region destitute of water and the Eastern quarter. The Moon's abodes are

the place where Goddess Parvati is kept, the spot occupied by a female, a place where there is water, a herb or plant, a spot where honey or liquor is kept and the North-west quarter. The places resorted to by thieves, or occupied by low people, one where there is fire, a battle-field and the Southern quarter are declared to belong to Mars. Mercury governs the places frequented by learned men, the spot where God Vishnu is kept, an assembly, a recreation ground, a mathematical hall and the Northern quarter.

कोशाश्वत्थसुरद्विजातिनिलयस्त्वैशानदिग्गीप्ते-

वैश्यावीथ्यवरोधनृत्तशयनस्थानं भृगोरग्निदिक् ।

नीचश्रेण्यशुचिस्थलं वरुणदिक्छास्तुः शनेरालयो

बल्मीकाहितमोबिलान्यहिशिखिस्थानानि दिग्दक्षसः ॥१६॥

*Sloka 16.*—The places belonging to Jupiter are : Treasury, the Aswattha (Pipul) tree, the dwellings of Gods and Brahmins, and the North-east quarter. The places of Venus are : courtesan's quarters, the harem, the dancing hall, the bed room, and the South-east quarter. Saturn's abodes are the lines where low people (out-casts) live, dirty places, Western quarter and the temple of the deity शास्ता (Sasta-generally known as ஐயனார் கோவில் in Tamil and analogous to ಮುನೀಶ್ವರಗುಡಿ in Kannada). The places of Rahu and Ketu are : an ant-hill, the dark holes occupied by serpents and the South-western direction.

शैवो भिषङ्मृपतिरध्वरकृत्प्रधानी

व्याघ्रो मृगो दिनपतेः किल चक्रवाकः ।

शास्ताङ्गनारजकर्षकतोयगाः स्यु-

रिन्दोः शशश्च हरिणश्च वक्रश्चकोरः ॥१७॥

*Sloka 17.*—A worshipper of Siva, a physician, a king, a performer of a sacrifice, a minister, tiger, deer,

and the ruddy goose, are signified by the Sun. One who worships शास्ता (Sasta) deity, a female, a washerman, a cultivator, an aquatic animal, a hare, an antelope, crane and the Greek partridge are denoted by the Moon.

भौमो महानसगतायुधभृतसुवर्ण-  
काराजकुक्कुटशिवाकपिगृध्रचोराः ।  
गोपज्ञशिल्पगणकोत्तमविष्णुदासा-  
स्ताक्षर्यः किक्कीदिविशुको शशिजो बिडालः ॥१८॥

*Sloka 18.*—Matters relating to the cook (in the kitchen), an arms-bearer, a goldsmith, a ram, a cock, a jackal, a monkey a vulture and a thief belong to Mars. A cowherd, a learned man, an artisan, a clever accountant, a Vishnu bhakta (worshipper of Vishnu), Garuda, a Chataka bird, a parrot and a cat are represented by Mercury.

दैवज्ञमन्त्रिगुरुविप्रयतीशमुख्याः  
पारावतः सुरगुरोस्तुरगश्च हंसः ।  
गानी धनी विटवणिङ्गनटतन्तुवाय-  
वेश्यामयूरमहिषाश्च भृगोः शुको गौः ॥१९॥

*Sloka 19.*—An astrologer, a minister, a preceptor, a Brahmin, a Sanyasi-chief, an important personage, a pigeon, a horse and a swan relate to Jupiter. About a musician, a wealthy man a sensualist, a merchant, a dancer, a weaver, a courtesan, a peacock, a buffalo, a parrot and a cow, one ought to ascertain through Venus.

तैलकयी भृतकनीचकिरातकाय-  
स्काराश्च दन्तिकरटाश्च पिकाः शनेः स्युः ।  
बौद्धाहितुण्डिखराजवृकोधूसर्प-  
ध्वान्तादयो मशकमन्कुणकम्युल्लाकाः ॥२०॥

*Sloka 20.*—An oil monger, a servant, a vile person, a hunter, a blacksmith, an elephant, a crow, and the cuckoo—these have to be assigned to Saturn. A Buddhist, a snake-catcher, an ass, a ram, a wolf, a camel, a serpent, a place enveloped in darkness and the like, a mosquito, a bug, an insect and an owl—all these should be declared to belong to Rahu and Ketu.

सौम्यः समोऽर्कजसितावहितौ खरांशो-

रिन्दोर्हितौ रविबुधावपरे समाः स्युः ।

भौमस्य मन्दभृगुजौ तु समौ रिपुर्जः

सौम्यस्य शीतगुररिः सुहृदौ सिताकौ ॥२१॥

*Sloka 21.*—Mercury is the Sun's neutral; Saturn and Venus are his enemies. The Moon's friends are the Sun and Mercury; the rest are all neutrals to him. Mars' neutrals are Venus and Saturn, and Mercury is his enemy. The Moon is Mercury's enemy; Venus and the Sun are his friends.

सुरेर्द्विषौ कविबुधौ रविजः समः स्या-

न्मध्यौ कवेर्गुरुकुजौ सुहृदौ शनिजौ ।

जीवः समः सितविदौ रविजस्य मित्रे

ज्ञेया अनुक्तखचरास्तु तदन्यथा स्युः ॥२२॥

*Sloka 22.*—Venus and Mercury are the enemies of Jupiter; Saturn is neutral to him. Jupiter and Mars are neutral towards Venus. Saturn and Mercury are his friends. Jupiter is neutral towards Saturn. Venus and Mercury are his friends. In cases where certain planets have been omitted, they must be considered to fulfil the relationship that has not been mentioned.

अन्योन्यं त्रिसुखस्वस्वान्त्यभवगास्तत्कालमित्राण्यमी

तन्नैसर्गिकमप्यवेक्ष्य कथयेत्तस्यातिमित्राहितान् ।

फ-दी—३



शौर्याज्ञे रविजौ गुरुर्गुरुसुतौ भौमश्चतुर्थाष्टमौ

पूर्णं पश्यति सप्तमं च सकलास्तेष्वग्नितृद्धा क्रमात् ॥२३॥

*Sloka 23.*—Planets are mutually friendly for the time being when they occupy the 3rd, the 4th, the 2nd, the 10th, the 12th and the 11th from one another. Ascertain what planets are naturally friendly, what are naturally neutral and what are inimical and then deduce from these two kinds of friendship those that are very friendly and those that are very inimical.

Saturn casts a full glance at the 3rd and 10th houses; Jupiter at the 5th and 9th; and Mars at the 4th and 8th. All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th; three-quarters of a glance at the 4th and 8th; and a full eye at the 7th.

सूर्यादेरयनं क्षणो दिनमृतुर्मासश्च पक्षः शर-

द्विप्रौ शुक्रगुरु रविक्षितिसुतौ चन्द्रो बुधोऽन्यः शनिः ।

प्राहुः सत्वरजस्तमांसि शशिगुर्वर्काः कविज्ञौ परे

ग्रीष्मादर्ककुजौ शशी शशिसुतो जीवः शनिर्भागवः ॥२४॥

*Sloka 24.*—The planets from the Sun onwards sway over periods of half a year, a Muhurta (2 ghatikas), a day, two months, one month, 15 days and a year respectively.

Venus and Jupiter are Brahmins; the Sun and Mars are Kshatriyas. The Moon is a Vaisya; Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, Jupiter and the Sun are planets typifying सत्त्व (Satva). Venus and Mercury are essentially the planets of Rajas (रजस्) or passion. Mars and Saturn own Tamas (तमस्) or darkness as their distinguishing characteristic.

The lords of the six seasons reckoning from Greeshma are (1) The Sun and Mars, (2) The Moon, (4) Mercury, (4) Jupiter, (5) Saturn and (6) Venus.

ताताम्ब्रे रविभार्गवौ दिवि निशि प्राभाकरीन्दू स्मृतौ  
 तद्यस्तेन पितृव्यमातृभगिनीसंज्ञा तदा तत्क्रमात् ।  
 वामाक्षीन्दुरिनोऽन्यदक्षि कथितो भौमः कनिष्ठानुजौ  
 जीवो ज्येष्ठसहोदरः शशिसुतो दत्तात्मजः संज्ञितः ॥२५॥

*Sloka 25.*—The Sun and Venus are termed father and mother respectively of the child born in the day ; Saturn and the Moon, during the night. Failing to play the role of parents, each of these pairs of planets gets the designation of paternal uncle and maternal aunt.

The Moon represents the left eye, while the Sun, the right one. Mars represents the youngest brother and Jupiter, the eldest one. Mercury denotes the adopted son.

देहो देही हिमरुचिरिन्स्त्विन्द्रियाण्यारपूर्वा  
 आदित्यद्विद्गुलिकशिखिनस्तस्य पीडाकराः स्युः ।  
 गन्धः सौम्यो भृगुजशक्षिनौ द्वौ रसौ सूर्यभौमौ  
 रूपौ शब्दो गुरुश्च परे स्पर्शसंज्ञाः प्रदिष्टाः ॥२६॥

*Sloka 26.*—The Moon represents the body, and the Sun, the soul. Mars and the other planets denote the five senses. The enemies of the Sun, viz., Rahu, Gulika and Ketu will cause trouble to the body and the soul.

Mercury governs smell, (nose) ; Venus and the Moon, taste ; (the Sun and Mars, govern sight ; Jupiter, sound. The rest, viz., Saturn, Rahu and Ketu govern touch.

क्षीणेन्द्रककुजाहिकेतुरविजाः पापाः सपापश्च वित्  
 ह्रीषाः केतुबुधार्कजाः शशितमःशुक्राः स्त्रियोऽन्ये नराः ।  
 रुद्राम्बागुहविष्णुधातृकमलाकालाह्यजा देवताः  
 सूर्यादग्निजलाग्निभूमिखपयोवाय्वात्मकाः स्युर्ग्रहाः ॥२७॥

*Sloka 27.*—The waning Moon, the Sun, Mars, Rahu, Ketu and Saturn are known as malefic planets. Mer-

cury too in conjunction with any of them is malignant also.

Ketu, Mercury, and Saturn are eunuchs. Venus, Rahu, and the Moon are females. The rest, viz., the Sun, Mars and Jupiter are males. Rudra (Siva), Amba (Parvati), Guha (Kumara), Vishnu, Brahman, Lakshmi, Kala (Yama), the serpent Adisesha and Brahman are the presiding deities of the planets from the Sun in their order.

Fire, water, fire, earth, ether, water and air are the constituents respectively of the Sun and other planets taken in their order.

गोधूमं तण्डुलं वै तिलचणककुलुत्थाढकश्याममुद्रा  
निष्पावा माष अर्केन्द्रसितगुरुशिखिभूरविद्भग्वहीनाम् ।  
भोगीनाकर्यारजीवज्ञशशिशिखिसितेष्वाम्बराख्यं कलिङ्गं  
सौराष्ट्रावन्तिसिन्धून्सुमगधयवनान्पर्वतान्कीकटांश्च ॥२८॥

*Sloka 28.*—The Sun's grain is wheat ; the Moon's, rice ; the grain belonging to Saturn is sesamum ; that of Jupiter, Bengal gram ; that of Ketu, horsegarm. The grain signified by Mars is Dhal. Mercury represents green gram ; Dolichos lablab or cowgram (ब्रह्मांशक) is denoted by Venus, and black gram by Rahu.

The countries signified by the nine planets, Rahu, the Sun, Saturn, Mars, Jupiter, Mercury, the Moon, Ketu and Venus are respectively : (1) Ambara, (2) Kalinga (3) Saurashtra, (4) Avanti, (5) Sindhu, (6) Magadha, (7) Yavana, (8) Parvata and (9) Keekata.

माणिक्यं तरणेः सुधार्यममलं मुक्ताफलं शीतगो-  
महिषस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।  
देवेज्यस्य च पुष्परागमसुरामात्यस्य वज्रं शने-  
नीलं निर्मलमन्ययोश्च गदिते गोमेधवैदूर्यके ॥२९॥

*Sloka 29.*—The ruby is the Sun's precious stone ; the pure spotless pearl which is fit to be beautifully

worn belongs to the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the Lapislazuli or Turkois are said to belong to the remaining planets Rahu and Ketu respectively.

ताम्रं कांस्यं धातुताम्रं त्रपु स्यात् स्वर्णं रौप्यं चायसं भास्करादेः ।  
वस्त्रं तत्तद्वर्णयुक्तं विशेषाज्जीर्णं मन्दस्याग्निदग्धं कुजस्य ॥३०॥

*Sloka 30.*—The substances ascribed to the planets from the Sun onwards are copper, bell-metal, copper ore, lead, gold, silver and iron.

The articles of apparel for the several planets will be such cloths as bear their respective colours. But the one belonging to Saturn is a rag while the one appropriate to Mars will be a clothsinged by fire.

भानोः कटुर्भूमिसुतस्य तिकं लावण्यमिन्दोरथ चन्द्रजस्य ।  
मिश्रीकृतं यन्मधुरं गुरोस्तु शुक्रस्य चाम्लं च शनेः कषायः ॥

*Sloka 31.*—Pungent bitter, saltish, mixed, sweet, sour (acid) and astringent are the flavours respectively of the Sun, Mars, the Moon, Mercury, Jupiter, Venus and Saturn.

भास्वद्दीप्तिचन्द्रजक्षितिभुवां स्यादक्षिणे लाञ्छनं  
शषाणामितरत्र तिग्मकिरणात्कट्यां शिरःपृष्ठयोः ।  
कर्क्षेऽसे वदने च सक्थिचरणे चिह्नं वयांस्यर्कतो  
नेमे नाथ तटं नखं नगं सनि ज्ञानाढ्यं नग्नाननम् ॥३२॥

*Sloka 32.*—The Sun, Jupiter, Mercury and Mars have their characteristic mark or token on the right side. The rest have their marks on the other side. The planets from the Sun onwards have marks on the hip, on the head, on the back, on the arm-pit, on the shoulder, on the face, and on the leg.

The Sun is a person of 50 years. The Moon is one of 70 years. Mars is 16 years old. Mercury is a lad of 20 years. Jupiter is a person 30 years old. Venus is a child of 7 years. Saturn and Rahu are each 100 years old.

नीलद्युतिर्दीर्घतनुः कुवर्णः पामी सपाषण्डमतः सहिष्णुः ।

असत्यवादी कपटी च राहुः कुप्टी परास्त्रिन्दति बुद्धिहीनः ॥३३॥

*Sloka 33.*—Rahu is black in colour, tall in stature, and of a low caste; he has got skin-disease; he is a heretic; he has got hic-cough; he speaks falsehood; he is cunning; he suffers from leprosy; he reviles others and is devoid of intelligence.

रक्तोग्रदृष्टिर्विषवागुदग्रदेहः सशस्त्रः पतितश्च केतुः ।

धूम्रद्युतिर्धूमप एव नित्यं व्रणाङ्किताङ्गश्च कुशो नृशंसः ॥३४॥

*Sloka 34.*—Ketu has a red and fierce look, a venomous tongue, and an elevated body; he is armed; he is an outcast, of a smoky colour, and is inhaling smoke always; he has bruised limbs; he is lean and is malicious.

सीसं च जीर्णवसनं तमसस्तु केतो-

मृद्भाजनं विविधचित्रपटं प्रदिष्टम् ।

मित्राणि विच्छनिसितास्तमसोर्द्वयोस्तु

भौमः समो निगदिता रिपवश्च शेषाः ॥३५॥

*Sloka 35.*—Lead and an old garment belong to Rahu, while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu.

Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is neutral to them. The rest are enemies.

मूढोऽपि नीचरिपुगोऽष्टमषड्व्ययस्थो

दुःस्थः स्मृतो भवति सुस्थ इतीतरः स्यात् ।

चन्द्रे व्ययायतनुषदसुतकामसंस्थे  
तोयाभिवृद्धिमिह शंसति वृद्धिकार्ये ॥३६॥

*Sloka 36.*—Planets are said to be badly-placed when they are eclipsed, debilitated (occupy a depression sign or Amsa), when they are posited in the house of an enemy, or when they occupy the 8th, the 6th or the 12th house. In other positions, they are said to be well-placed.

If the Moon be in the 12th, 11th, 1st, 6th, 5th, or the 7th house at the time of a query about water in a big irrigation project, increase of water can safely be predicted.

अन्तःनारसमुन्नतद्रुरणो बह्वा सितेन्दु स्मृतौ  
गुल्मः केतुरहिश्च कण्टकनर्गो भौमार्कजो कीर्तितौ ।  
वागीशः सफलोऽफलः शशिसुतः क्षीरघनद्रुमौ  
शुक्रेन्दु विधुरोपधिः शनिरनारागश्च सालद्रुमः ॥३७॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां ग्रहभेदो नाम  
द्वितीयोऽध्यायः

*Sloka 37.*—The Sun represents trees that are inwardly strong and at the same time tall. The Moon and Venus indicate creeping plants. Ketu and Rahu signify a clump of trees or a bush. Mars and Saturn indicate thorny trees. Jupiter and Mercury signify respectively fruit-bearing and fruitless trees. Venus and the Moon represent those that are sappy and blossoming. The Moon represents herbs; all sapless and weak trees are signified by Saturn. Rahu indicates साल trees.

Thus ends the 2nd Adhyaya on "Planets and their varieties" in the work Phaladeepika composed by Mantreswara.

## ॥ तृतीयोऽध्यायः ॥

क्षेत्रत्रिभागनवभागदशांशहोरात्रिंशंशसप्तलवषष्टिलवाः कलांशाः ।  
ते द्वादशांशसहिता दशवर्गसंज्ञा वर्गोत्तमो निजनिजे भवने नवांशः ॥

### ADHYAYA III.

*Sloka 1.*—क्षेत्र (Kshetra or an arc of  $30^\circ$ ), द्रकाण Drek-kana, Decanate or an arc of  $10^\circ$ , नवांश (Navamsa or an arc of  $3\frac{1}{3}^\circ$ ), दशांश (Dasamsa or an arc of  $3^\circ$  or  $\frac{1}{10}$  portion of a sign), होरा (Hora or  $\frac{1}{2}$  of a sign, i.e., an arc of  $15^\circ$ ), त्रिगणंश (Trimsamsa or  $\frac{1}{30}$  portion of a sign, i.e., an arc of  $1^\circ$ ), सप्तगणंश (Saptamsa or  $\frac{1}{7}$ th portion of a sign, i.e., an arc of  $4\frac{2}{7}^\circ$ ), षष्ट्यगणंश (Shashtyamsa or  $\frac{1}{60}$ th portion of a sign, i.e., an arc of  $\frac{1}{2}^\circ$ ) and कलांश (Kalamsa or  $\frac{1}{60}$  portion of a sign, i.e., an arc of  $1\frac{1}{2}^\circ$ )—these along with the द्वादशांश (Dwadasamsa or  $\frac{1}{12}$  portion of a sign, i.e., an arc of  $2\frac{1}{2}^\circ$ ) are termed Dasa Vargas or ten-fold divisions of the Zodiac. वर्गोत्तम (Vargottama) is the name given to that particular Navamsa in a Rasi which bears the same name as that of the Rasi itself.

दशांशषष्ट्यंशकलांशहीनास्ते सप्तवर्गाश्च विसप्तमांशाः ।

पङ्क्त्यसंज्ञास्त्वथ राशिभावतुल्यं नवांशस्य फलं हि केचित् ॥२॥

*Sloka 2.*—From the aforesaid ten Vargas if we omit the Dasamsa, Shashtyamsa and Kalamsa, the remaining 7 kinds of divisions are known as (सप्तवर्ग) Saptavargas. If from this we exclude the Saptamsa (सप्तगणंश) the remaining 6 kinds of division are known as (षड्वर्ग) Shadvargas. Some are of opinion that the effect emanating from a Navamsa is similar (or equal) to that of the Rasi and Bhava.

क्षेत्रेषु पूर्णमुदितं फलमन्यवर्गेष्वर्द्धं कलादशमषष्टिलवेषु पादम् ।

बालः कुमारतरुणौ प्रवया मृतः वृद्धागः क्रमाद्युजि विपर्ययमित्यवस्थाः॥

*Sloka 3.*—The effect is full in the Rasis. In the other Vargas, it is half; and in the Shodasamsa, Dasamsa and Shashtyamsa Vargas, it is  $\frac{1}{4}$ th. In an odd Rasi, planets are said to be in infancy, in boyhood, in adolescence, in advanced age and *in extremis* according to the first, second, third, fourth and the last six-degree portions respectively advanced by them in the sign. But in an even sign, these several divisions have to be made regularly in the reverse order.

क्षेत्रस्यार्द्धं हि होरा त्वयुजि रविसुधांश्वोः समे व्यस्तमेतद्  
द्रेष्काणेशास्त्रिभागेस्तनुसुतशुभपा द्वादशांशस्तु लग्नात् ।

भौमार्कीव्यक्षशुक्राः शिशुजसमलवा ह्योजमे युग्ममे तद्-

व्यस्तं त्रिंशांशनाथाः क्रियमकरतुलाकर्कटाद्या नवांशाः ॥४॥

*Sloka 4.*—Hora means half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one, to the Moon and the Sun. The Drekkana or the third portions of a sign, are owned by the lords of the sign itself, of the son's or the 5th house and of the 9th or the house of Subha. The owners of the Dwadasamsas or  $\frac{1}{3}$ th portions of a sign are to be reckoned from that sign. In an odd sign, the Trimsamsas or degrees, i.e.,  $\frac{1}{10}$ th portions allotted to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign, it is reversed. That is, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The first Navamsas in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Karkataka.

यक्षं रक्ष जनं धनं नय पटं रूपं शुक्रं चेटिना

नागं योगं खगं बलं भग शिला धूलि नवं प्रखनम् ।

क-दी-4



लाभं विश्व दिवं कुशं रम धमं षष्ठ्यंशकाञ्चौजमे

क्रूराख्याः सममे विपर्ययमिदं शेषास्तु सौम्याख्याः ॥५॥

*Sloka 5.*—In the case of an odd sign, the Krura Shashtyamsas or unpropitious  $\frac{1}{6}$ th portions are 1st, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 16th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd and 59th. The rest are Saumya or propitious ones. In the case of even signs, it is reverse, that is—the Shashtyamsa portions stated as Krura in the odd signs are the propitious or Saumya ones in the even signs and *vice versa*.

स्वात् सप्तांशदशांशकौ तु विषमे युग्मे तु कामाचलुभात्

खादीशाश्च कलांशपा विधिहरीशार्काः समर्क्षेऽन्यथा ।

ख्यातैः कोणयुतैस्त्रिकोणभवनस्वर्क्षोच्चकेन्द्रोत्तमै-

वर्गाः सप्त दश त्रयोदशमिता वर्गाः प्रदिष्टाः परैः ॥६॥

*Sloka 6.*—The Sapthamsas or the  $\frac{1}{7}$ th portions are in the case of an odd sign to be counted regularly from the sign itself, while in the case of an even sign they are to be reckoned from the 7th onwards. In the case of an odd sign, the Dasamamsas or  $\frac{1}{10}$ th portions are to be counted from the sign itself; in the case of an even sign, from its 9th onwards. The lords of the Shodasamsas or the  $\frac{1}{16}$ th sub-divisions in the case of an odd sign are those of the 12 signs reckoned from that sign onward and Brahma, Vishnu, Hara and Ravi. In the case of an even sign, this is reversed. The renowned or auspicious parts of great excellence arise from the several Vargas (Rasi, Hora, Drekkana, etc.) by the combination (of the special characteristics) of Trikona, Moolatrikonabhavana, Swakshetra, Swochcha, Kendra and Vargottama and number 7 in the case of the Saptha Vargas and 10 in the Dasa Vargas. Others reckon them as 13.

वर्गान्योजयतु त्रयोदश सुहृत्स्वर्क्षोष्मेषु क्रमाद्-

द्विस्त्रिः पञ्च चतुर्नवाद्रिवसुषदसंख्यासु वर्गैक्यतः ।

प्राहुश्चोत्तमपारिजातकथितौ सिंहासनं गोपुरं

चैत्यैरावतदेवलोकसुरलोकांशंश्च पारावतम् ॥७॥

*Sloka 7.*— Consider with reference to the 13 Vargas a planet's position, whether it is in a friendly house, its own house or its exaltation house. You will have the following kinds of Vaiseshikamsas resulting. The combination of 2 Vargas is called Parijata (पारिजात); the union of 3 Vargas is termed Uttama (उत्तम); that of 4, Gopura (गोपुर). When 5 Vargas combine, it is called Simhasana (सिंहासन). The union of 6 Vargas is called Paravata (पारावत). The combination of 7 Vargas is called Devaloka (देवलोक); that of 8 Vargas, Suraloka (सुरलोक). Airavata (ऐरावत) is the name given for the union of 9 Vargas.

Suppose Jupiter's position is 8—1°—25'—1" or the 2nd degree of Dhanus. He occupies his (1) Moolatrikona (2) Drekkana (3) Saptamsa (4) Dasamsa (5) Dwadasamsa and (6) Kalamsa. Thus Jupiter must be declared to have attained a Paravatamsa.

आर्यानल्पगुणार्थसौख्यविभवान्यः पारिजातांशकः

स्वाचारं विनयान्वितं च निपुणं यद्युत्तमांशे स्थितः ।

खेटो गोपुरभागगः शुभमर्ति स्वक्षेत्रगोमन्दिरं

यः सिंहासनगो नृपेन्द्रदयितं भूगालतुल्यं नरम् ॥८॥

*Sloka 8.*—A planet in a Parijatamsa will make the native respectable, endowed with many good qualities, wealth, happiness, power and dignity. A planet situated in an Uttamamsa will make him modest, clever and of good behaviour. A planet that has attained a Gopuramsa secures to the person concerned

good intellect, wealth, lands, cows and house. A planet placed in a Simhasanamsa will enable the native to become the friend of a king or one on a par with him.

श्रेष्ठाश्वद्विपवाहनादि विभवं पारावताधिष्ठितः

सत्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।

बन्धं भूपतिभिः सुरेन्द्रसदृशं त्वैरावतांगस्थितः

सद्भाग्यं धनधान्यपुत्रसहितं भूपं विदध्याद्ग्रहः ॥९॥

*Sloka 9.*—The planet that has attained a Paravatamsa will make the native endowed with very good horses, elephants, vehicles and other princely appendages. The person in whose nativity a planet has reached a Devalokamsa will be a king widely renowned for his good qualities. The planet that has gained an Airavatamsa in a person's nativity will make him a second God Indra fit to be saluted by kings. The planet in a Suralokamsa secures to the native good luck, wealth, corn, children and kingship.

यद्वर्गेष्वखिलेषु मृत्युरबलेष्वत्राय वक्ष्ये क्रमा-

न्नाशं दुःखमनर्थतां च विसृखं बन्धुप्रियं तद्वरम् ।

भूपेष्टं धनिनं नृपं नृपवरं वर्गे बलिष्टेऽखिले

वर्धिष्णुं सुखिनं नृपं गदमृती बालाद्यवस्थाफलम् ॥१०॥

*Sloka 10.*—If at a birth a planet be weak in all the 10 Vargas, it will cause the death of the native. If 9, 8, 7, 6, 5, 4, 3, 2, or 1 out of the 10 Vargas be weak, the following are the effects in their order as a result thereof: (1) destruction (2) grief (3) calamity (4) unhappiness (5) love of relations (6) foremost among relations (7) friend of a king (8) a wealthy man and (9) a king. If a planet should be strong in all the Vargas, the native will be the best among kings. The effect of a planet's being in the (बाल) Bala and other Avasthas will be that

the native will be (1) progressing (2) happy (3) a king (4) suffering from disease and (5) dead respectively.

षड्वर्गेषु शुभग्रहाधिकगुणैः श्रीमांश्चिरं जीवति

क्रूरांशे बहुले विलग्नभवने दीनोऽल्पजीवः शठः ।

तन्नाथा बलिनो नृपोऽस्त्यथ नवांशेशो दृगाणेश्वरो

लग्नेशः क्रमशः सुखी नृपसमः क्षोणीपतिर्भाग्यवान् ॥११॥

*Sloka 11.*—If there be a preponderance in strength of benefic planets in the Shadvargas, the native will be very wealthy and live for a long period. If the Lagna should happen to occupy Krura Amsas in the several Shadvargas, the native will be poor, short-lived and of a wicked disposition. But if the lords of those Amsas be strong, the person concerned will become a king. If the lord (1) of the rising Navamsa, (2) of the rising decanate or (3) of the (rising) Lagna Rasi be strong, the native will respectively be a person (1) endowed with happiness and comfort, (2) equal to a king, or (3) a ruler of the Earth possessing good fortune.

ओजे क्रेऽर्कहोरां गतवाते बलवान् क्रूरवृत्तिर्धनाढ्यो

युग्मे चान्द्रीं शुभेषु घृतिविनयवचोदृढसौभाग्ययुक्तः ।

व्यस्तं व्यस्तेऽत्र मिश्रे समफलमुदितं लग्नचन्द्रौ बलिष्ठौ

तन्नाथौ द्वौ च तद्वद्यदि भवति चिरंजीव्यदुःखी यशस्वी ॥१२॥

*Sloka 12.*—The person at whose birth malefics occupy the Sun's Hora in odd Rasis will be strong and sturdy, cruel in his behaviour and wealthy, while the one born with benefics posited in the lunar Hora of even signs will be brilliant in appearance, will speak mildly, will be pleasant and graceful. If it be otherwise, the effect also will be otherwise. If it be mixed, the effect will be mixed. In the case of a nativity where the Lagna and the Moon are very strong and the lords

of the signs occupied by them be also similarly strong, the person concerned will be <sup>endowed</sup> with long life without any sorrow and will be widely renowned.

देकाणस्वरूपमाह—

सिंहाजाश्वितुलानृयुग्मभवनेष्वन्त्या हयाजादिमाः

मध्यौ स्त्रीयमयोरिहायुधभृतः पाशोऽलिमध्यो भवेत् ।

नकायां निगलो मृगेन्द्रघटयोराद्यो वणिङ्गाध्यमो

गृद्धास्यो वृषभान्तिमश्च विहगः कर्क्यादि कोलाननम् ॥१३॥

*Stoka 13.*—The last decanates of Simha, Mesha, Dhanus, Tula and Mithuna, the first ones of Dhanus and Mesha, the middle ones of Kanya and Mithuna are termed आयुध द्रेकाणाः (Ayudha Drekkanas) or 'armed' decanates. The middle decanate of Vrischika is called "Pasa" (पाश or noose). The first Drekkana of Makara is called "Nigala" (निगल-fetters) decanate. The first decanates of Simha and Kumbha and the middle one of Tula are vulture-faced. The last decanate of Vrishabha is a bird (पक्षि-Pakshi) and the first decanate of Karkatāka has a face like that of a pig.

कौर्प्याद्यः कर्कटान्त्यो श्वचरममहिश्चाजगोमध्यसिंहा-

द्यन्त्यं स्याच्चतुष्पादिह फलमधनक्रान्त्या दरिद्राः ।

द्वन्द्वर्क्षे स्युर्दृगाणैरधमसमशुभान्यस्थिरे चोत्क्रमेण

प्राहुस्तज्ज्ञाः स्थिरर्क्षेष्वशुभशुभसंमान्येव लभे फलानि ॥१४॥

*Stoka 14.*—The first decanate of Scorpio, the last one of Cancer and the last one of Pisces are termed Serpent decanates. The second of Mesha and Vrishabha, the first of Leo and the last of Scorpio are called quadruped decanates. Persons born in these (i.e., when these decanates are rising) will be without wealth, cruel in disposition, vile in character and indigent. In

a dual sign, the 3 decanates in their order will be अधमा (Adhama or bad), मध्यमा (Madhyama or moderate) and उत्तमा - (Uttama or good), while, in the case of a moveable sign, this order will be reversed. In a fixed sign, the order will be bad, good and mixed. Thus will the effects also be, when these decanates are rising. So say the wise.

द्रेकाणेशो स्वर्गे शुभखगसहिते स्वोच्चमित्रक्षणे वा

तद्वर्तिशशाशनथे बलवति यदि चेद् द्वादशांशाधिपे वा ।

होरानाथे तथा चेन्निखिलगुणगणो नित्यशुद्धप्रवीणो

दीर्घायुः स्यादयावान् सुतधनसहितः कीर्तिमात्राजभोगः ॥१५॥

*Sloka 15.*—If the lord of the (rising) decanate be in his own Varga, or associated with a benefic planet or be in his own exaltation or friendly house ; if the lord of the (rising) Trimsamsa, Dwadasamsa or Hora (Lagna?) possessing strength be in a similar position, the person concerned will be endowed with all good qualities, will always be pure, clever, long-lived, merciful and wealthy, will possess children, will be widely renowned and enjoy all comforts in a royal style.

मान्दिस्थराशिपतिसङ्गतसुत्रिकोणं

तस्यांशराशिपतिसंयुतमंशकोणम् ।

लग्नं वदन्ति गुलिकांशकराशिकोणं

तद्वद्विधौ बलयुते शशिनैव विद्यात् ॥१६॥

*Sloka 16.*—Note the Rasi occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occupied by Mandi. It may be triangular to the Navamsa Rasi occupied by Gulika. When the Moon is strong, the Lagna should be de-

duced similarly through the Moon alone instead of through Mandi.

कुर्यादात्मसुहृद्दगाणगशशी कल्याणरूपं गुणं  
 श्रेयांस्युत्तमवर्गजस्वपरगस्तन्नाथजातान् गुणान् ।  
 स्वन्निशांशगता ग्रहा विदधते तत्कारकत्वोदितं  
 तत्रैकोऽपि सुहृद्ग्रहेक्षितयुतः स्वोच्चेऽर्थयुक्तं नृपम् ॥१७॥

*Sloka 17.*—The Moon if posited in her own or a friend's decanate will make the native beautiful in appearance and possessed of good qualities. If she has attained an उत्तमवर्ग (Uttamavarga), she will also make him very lucky ; if she be posited anywhere else, she will endow the native with such qualities as belong to the planet owning the house occupied by her. Planets that are in their own Trimsamsas will do all that have been ascribed to them as Karakas. If there be at least one planet in his own or exaltation house and at the same time aspected by or associated with a friendly planet, the native will become a king endowed with riches.

स्वोच्चे प्रदीप्तः सुखितल्लिकोणे स्वस्थः स्वगोहे मुदितः सुहृद्ग्रे ।  
 शान्तस्तु सौम्यग्रहवर्गयुक्तः शक्रो मतोऽसौ स्फुटरश्मिजालः ॥१८॥

*Sloka 18.*—A planet is blazing when he is in his exaltation ; he is happy in his Moolatrikona ; he is confident in his own house ; he is delighted in a friend's house ; calm when he has reached the Varga of a benefic planet. He is capable when he shines bright with unclouded splendour.

ग्रहाभिभूतः स निपीडितः स्यात् खलस्तु पापग्रहवर्गयातः ।  
 सुदुःखितः शत्रुगृहे ग्रहेन्द्रो नीचेऽतिभीतो विकलोऽस्तग्रातः ॥१९॥

*Sloka 19.*—He is tortured when overcome by another planet. He is base by union with the Varga of a malefic

planet. He is exceedingly distressed when he occupies an enemy's house. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

पूर्णं प्रदीप्ता विकलास्तु शून्यं मध्येऽनुपाताच्च शुभं क्रमेण ।  
 अनुक्रमेणाशुभमेव कुर्युर्नामानुरूपाणि फलानि तेषाम् ॥२०॥  
 इति मन्त्रेश्वरविरचितायां फलदीपिकायां वर्गविभागो  
 नाम तृतीयोऽध्यायः

*Sloka 20.*—In the case of a planet in a प्रदीप्तावस्था (Pradeeptavastha), the good effect will be full, while it will be *nil* for a planet in a विकल (Vikala) state. In the case of the intervening conditions (Avasthas), the auspicious effects will be decreasing proportionately while the unpropitiousness of the effects will correspondingly increase. The nature of the effects of the several Avasthas will be quite in accordance with the appellations they bear.

Thus ends the 3rd Adhyaya on "Divisions of the Zodiac" in the work Phaladeepika composed by Mantreswara.

## ॥ चतुर्थोऽध्यायः ॥

वीर्यं षड्विधमाह कालजबलं चेष्टाबलं स्वोच्चजं  
 दिग्वीर्यं त्वयनोद्भवं दिविषदां स्थानोद्भवं च क्रमात् ।  
 निक्षारेन्दुसिताः परे दिवि सदा ह्यः शुक्लपक्षे शुभाः  
 कृष्णेऽन्ये च निजाब्दमासदिनहोरास्वद्विवृद्धा क्रमात् ॥१॥

### ADHYAYA IV.

*Sloka 1.*—The strength of a planet is said to be six fold and they are in the following order:—(1) Kalaja- (कालज) or temporal, (2) Cheshta (चेष्टा) or motional, (3) Ucchaja (उच्चज) or that derived from its exaltation posi-



tion, (4) Dik (दिक्) or directional, (5) Ayana (अयन) or that derived from its declination (north or south) and (6) Sthana (स्थान) or positional. In the night-time, Mars, the Moon and Venus are strong. Mercury is strong at all times. The rest are strong during the day. In the bright-half of a month the benefics, and in the dark-half, the malefics, are strong. Planets when they happen to be the lords of the year, month, day and hour get  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$  and 1 Rupa respectively.

राकाचन्द्रस्य चेष्टाबलमुदगयने भास्वतो वक्रगानां  
 युद्धे चोदकिस्थितानां स्फुटबहुलरुचां स्वोच्चवीर्यं स्वतुङ्गे ।  
 दिग्वीर्यं खेऽर्कभौमौ सुहृदि शशिसितौ विद्वरू लग्नगौ चे-  
 न्मन्देऽस्ते याम्यमार्गे बुधशनिशशिनोऽन्येऽयनाख्ये परस्मिन् ॥२॥

*Sloka 2.*—The Moon gets (चेष्टाबल) Cheshtabala when she is full. The Sun gets it when he is in his northern course; the other planets, when in their retrograde motion. In planetary war, those that are posited in the north and who have got brilliant rays should be considered as victorious. Planets have their full (उच्चबल) Uchcha bala when in their highest exaltation. As regards directional strength, the Sun and Mars are strong in the 10th Venus and the Moon in the 4th; Mercury and Jupiter in the 1st and Saturn in the 7th. Mercury, Saturn and the Moon have their (अयनबल) Ayana bala in their southerly course. The rest have the same in their northern.

स्वोच्चस्वर्क्षसुहृद्गृहेषु बलिनः षट्सु स्ववर्गेषु वा  
 प्रोक्तं स्थानबलं चतुष्टयमुखात्पूर्णाङ्गिपादाः क्रमात् ।  
 मध्याद्यन्तकषण्डमर्त्यवनिताः खेटा बलिष्ठाः क्रमात्  
 मन्दारङ्गगुरुशनोऽञ्जरवयो नैजे बले वर्जनाः ॥३॥

*Sloka 3.*—The strength accruing to a planet in the

six Vargas (*viz.* Rasi, Hora, Drekkana, Navamsa, Dwa-dasamsa and Trimsamsa) on a consideration of its being posited in its exaltation, its own and its friendly signs, etc., is termed its positional strength. That arising from its being in Kendra and other Bhavas (*i.e.*, Phanapara and Apoklima) will be 1,  $\frac{1}{2}$  and  $\frac{1}{4}$  Rupa respectively. The hermaphrodite planets are strong in the middle, the male ones at the initial and the female ones at the concluding portions of a Rasi. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their order increasing in their natural strength.

वक्रं गतो रुचिररश्मिसमूहपूर्णो

नीचारिभांशसहितोऽपि भवेत्स खेटः ।

वीर्यान्वितस्तुहिनरश्मिबोच्चमित्र-

स्वक्षेत्रगोऽपि विबली हतदीधितिश्चेत् ॥४॥

*Sloka 4.*—A planet is said to possess strength when he is retrograde or when his rays are full and brilliant, though posited in a depression or inimical Rasi or Amsa. Like the Moon, a planet though occupying an exaltation, friendly or his own Rasi or Amsa becomes weak, should his rays be overpowered or eclipsed.

तुङ्गस्था बलिनोऽखिलाश्च शशिनः श्लाघ्यं हि पक्षोद्भवं

भानोर्दिग्बलमाह वक्रगमने ताराग्रहाणां बलम् ।

कक्ष्युक्षाजघटालिगोऽहिरबलान्त्योक्षाश्विपाश्चात्यगः

केतुस्तत्परिवेषथन्वसु बली चेन्द्रर्कयोगो निशि ॥५॥

*Sloka 5.*—All planets are strong when they are in exaltation. The Moon is strong and auspicious when she has her full Paksha bala and the Sun when he has his full Dig-bala (*i.e.*, when he is in the 10th house or the Meridian). The other five non-luminous planets are strong when they are retrograde. Rahu in Karkataka,

Vrishabha, Mesha, Kumbha and Vrischika and Ketu in Meena, Kanya, Vrishabha and the later half of Dhanus, in Parivesha (परिवेश) and Indra-chapa (इन्द्र-चाप) are strong if there be a conjunction of the Moon and the Sun and the time be night.

रूपं मानुषमेऽलिमेऽङ्गिरपरेष्वर्द्धं बलं स्यात्तनोः

तुल्यं स्वामिबलेन चापचयगे नाथेऽतिवीर्योत्कटम् ।

स्वामीव्यङ्गयुतेक्षिते कवियुते चान्यैरयुक्तेक्षिते

शर्वर्यान्निशि राशयोऽहनि परे वीर्यान्विताः कीर्तिताः ॥६॥

*Sloka 6.*—If the first Bhava be a biped sign, one Rupa has to be allotted to it; if it be Vrischika, the bala is  $\frac{1}{4}$ ; if it be any other sign, the strength is  $\frac{1}{2}$ . The strength of the Lagna is equal to that of its lord and is very powerful when the lord occupies an Upachaya (3rd, 6th, 10th or 11th) house. The same is also the case when it is occupied or aspected by its lord, Jupiter or Mercury, when it is associated with Venus and is at the same time without the conjunction or aspect of any other planet. The day-signs possess strength in day-births, while night-signs are declared powerful in night-births.

स्वोच्चे पूर्णं स्वत्रिकोगे त्रिपादं स्वक्षेत्रेऽर्द्धं मित्रमे पादमेव ।

द्विदक्षेत्रेऽल्पं नीचगेऽस्तं गतेऽपि क्षेत्रं वीर्यं निष्फलं स्यान्नराणाम्॥७॥

*Sloka 7.*—A planet gets one full Rupa as positional strength when he is in his exaltation Rasi. The strength is  $\frac{3}{4}$  when he is posited in his Moolatrikona Rasi. It is  $\frac{1}{2}$  when the planet occupies his own Rasi. When the planet is in a friendly house, his bala is only  $\frac{1}{4}$ . In an inimical house, he gets only very little. The strength is *nil* when he is in his depression sign or eclipsed by the Sun's rays.

केन्द्रे ग्रहाणामुदितं बलं यत्सुखे नभस्यस्तृहे विलम्बे ।

उपर्युपर्युक्तपदक्रमेण बलाभिवृद्धिं हि विकल्पयन्ति ॥८॥

*Sloka 8.*—The strength of the planets occupying the 4 Kendras (1st, 4th, 7th and 10th) has been distinguished by the astrologers in the following manner; It is  $\frac{1}{4}$ th in the 4th house;  $\frac{1}{2}$  in the 10th,  $\frac{3}{4}$  in the 7th and full in the 1st or Lagna, thus increasing it by  $\frac{1}{4}$  in each stage.

श्रेष्ठेति सा सप्तमदृष्टिरेव सर्वत्र वाच्या न तथाऽन्यदृष्टिः ।

योगादिषु न्यूनफलप्रदेति विशेषदृष्टिर्न तु कैश्चिदुक्ता ॥९॥

*Sloka 9.*—The aspect from the 7th house is the only one that should be declared as most effective in all cases; not so, the rest. But there are others who opine that the special aspect (of Saturn, Jupiter and Mars) is in no way less efficacious in producing full effect in all Yogas and the like.

नैसर्गिकं शत्रुसुहृत्वमेव भवेत्प्रमाणं फलकारि सम्यक् ।

तात्कालिकं कार्यवशेन वाच्यं तच्छत्रुमित्रत्वमनित्यमेव ॥१०॥

*Sloka 10.*—Natural enmity or friendship between two planets is more fully effective than and preferable to their corresponding temporal ones as the latter is only a variable quantity and not a permanent one.

निःशेषदोषहरणे शुभवर्द्धने च

वीर्यं गुरोरधिकमस्त्यखिलग्रहेभ्यः ।

तद्वीर्यं गददलशक्तिभृतौ ब्रह्मकौ

चान्द्रं बलं तु निखिलग्रहवीर्यबीजम् ॥११॥

*Sloka 11.*—In completely warding off evil and in promoting prosperity, Jupiter is the most powerful of all the planets. Mercury and Venus have a  $\frac{1}{4}$  and  $\frac{1}{2}$

respectively of that power. The Moon's strength serves as a basis as it were for the strength of all the planets.

॥ अथ चन्द्रक्रियादि ॥

जन्मर्क्षविघटीं नीतैर्ज्ञानाङ्गैर्ननयैर्भजेत् ।

लब्धाश्चन्द्रक्रियावस्थावेलाख्यास्तत्फलं क्रमात् ॥१२॥

*Sloka 12.*—Find what portion of the asterism occupied by the Moon has elapsed at birth. Reduce the same to Vighatikas. Divide this result by (1) 60 (2) 300 and (3) 100. The three resulting quotients are termed (1) चन्द्रक्रिया (Chandrakriya) (2) चन्द्रावस्था (Chandra-avasttha) and (3) चन्द्रवेला (Chandravela) respectively. Their effects are described below :

॥ अथ चन्द्रक्रियाफलम् ॥

स्थानाद्गृहस्तपस्वी परयुवतिरतो घृतकृद्धस्तिमुख्या-

रूढः सिंहासनस्थो नरपतिररिहा दण्डनेता गुणी च ।

निष्प्राणश्छिन्नमूर्द्धा क्षतकरचरणो बन्धनस्थो विनष्टो

राजा वेदानधीते स्वपिति सुचरितः संस्मृतो धर्मकर्ता ॥१३॥

सद्वृक्षो निधिसंगतः श्रुतकुलो व्याख्यापरः शत्रुहा

रोगी शत्रुजितः स्वदेशचलितो भृत्यो विनष्टार्थकः ।

आस्थानी च सुमन्त्रकः परमहीभर्ता सभार्यो गज-

व्रस्तः संयुगभीतिमानतिभयो लीनोऽन्नदाताग्निगः ॥१४॥

शुद्धाधासहितोऽन्नमत्ति विचरन्मांसाशनोऽस्त्रक्षतः

सोद्वाहो धृतकन्दुको विहरति घृतैर्नृपो दुःखितः ।

शय्यास्थो रिपुसेवितश्च ससुहृद्योगी च भार्यान्वितो

मिष्टाशी च पयः पिबन् सुकृतकृत् स्वस्थस्तथास्ते सुखम् ॥१५॥

*Sloka 13.*—(1) One that has fallen from his positio

(2) one practising austerities (3) one intent on others' wives (4) a gambler (5) one who is mounted on a mighty elephant (6) one seated on the throne (7) a ruler of men (8) one that destroys enemies (9) a commander of an army (10) a virtuous person (11) one that is dead or quite exhausted (12) one that is decapitated (13) one whose hands and legs are injured (14) a prisoner (15) one that is lost or spoilt (16) a king (17) one that studies the Vedas (18) one that sleeps (19) one of a good character (20) one who practises virtue

*Sloka 14.*—(21) one that is born of a good family (22) one who has come by a treasure (23) one belonging to a renowned family (24) one clever in exposition (25) a destroyer of enemies (26) one who is sickly (27) one that is vanquished by his enemy (28) one that has left off his native country (29) a servant (30) one who has lost his wealth (31) one that is always seen in royal assemblies (32) a good counsellor (33) one that is in charge of others' lands (34) one that lives with his wife (35) one who is afraid of elephants (36) one who is timid in conflicts (37) one that is generally very timid (38) one that lives concealed or *incognito* (39) one that feeds others (40) one who falls into the fire.

*Sloka 15.*—(41) one that suffers from hunger (42) one that eats cooked rice (43) one that is wandering (44) one that eats flesh (45) one that has been injured by a missile or weapon (46) one who is married (47) one with a ball in his hand (48) one who amuses himself with dice (49) a king (50) one that is distressed (51) one that is in his bed (52) one that is served, by his enemies (53) one that is surrounded by his friends (54) a saint or devotee (55) one that is with his wife (56) one that eats sumptuous food (57) one that

drinks milk (58) one that does good or virtuous acts (59) one that is confident or self-possessed and (60) one who continues to be happy.

॥ अथ अवस्थाफलम् ॥

आत्मस्थानात्प्रवासो महितनृपहितो दासता प्राणहानि-

भूपालत्वं स्ववंशोचितगुणनिरतो रोग आस्थानवत्वम् ।

भीतिः क्षुद्धाधितत्वं युवतिपरिणयो रम्पशय्यानुषक्तिं

मृष्टाशित्वं च गीता इति नियमवशात्सद्भिर्दिन्दोरवस्था ॥१६॥

*Sloka 16.*—The following are declared by the wise as the effects of the 12 (अवस्थाः) Avasthas of the Moon: (1) Absence from one's head-quarters (2) becoming a favourite of an esteemed king (3) danger of losing one's life on account of service to another (4) possessing qualifications of being a ruler of the world (5) delighting to have qualifications and merits befitting one's family (6) sickly (7) holding a royal Darbar (8) fear (9) torment by the pangs of hunger (10) marriage with a young lady (11) desire to have handsome bed and (12) eating sumptuous food.

॥ अथ चन्द्रवेलाफलम् ॥

मूर्द्धामयो मुदितता यजनं सुखस्थो

नेत्रामयः सुखितता वनिताविहारः ।

उग्रज्वरः कनकभूषणमश्रुमोक्षः

क्ष्वेलाशनं निधुवनं जठरस्य रोगः ॥१७॥

क्रीडा जले हसनचित्रविलेखने च

क्रोधश्च नृत्तकरणं घृतमुक्तिनिद्रे ।

दानक्रिया दशनरुक् कलहः प्रयाण-

मुन्मत्तता च सलिलाप्लवनं विरोधः ॥१८॥

स्वेच्छास्नानं क्षुद्रयं शास्त्रलाभं स्वैरं गोष्ठी योधनं पुण्यकर्म ।

पापाचारः कूरकर्म प्रहर्ष प्राक्षरेवं चन्द्रवेला प्रदिष्टा ॥१९॥

*Sloka 17.*—The effects of the Moon's 36 Velas (वेलाः) have been thus described by the wise :—(1) headache (2) pleasure (3) 'performing a sacrifice (4) living happily (5) eye disease (6) being happy (7) amusement with young damsels (8) violent fever (9) adornment with golden ornaments (10) shedding tears (11) devouring poison (12) coition (13) stomach-ache

*Sloka 18.*—(14) amusing oneself in water, merriment and painting (15) anger (16) dancing (17) eating food along with ghee (18) sleeping (19) gift (of presents) (20) tooth-ache (21) quarrel (22) starting (on a journey) (23) intoxication or insanity (24) swimming in water (25) enmity

*Sloka 19.*—(26) the act of bathing according to one's own inclination (27) hunger (28) fear (29) acquisition of a sacred lore (30) wantonness (31) meeting (32) fighting (33) doing a virtuous act (34) practising evil (35) perpetrating cruel actions and (36) exultation.

जातके च मुहूर्ते च प्रश्ने चन्द्रक्रियादयः ।

सम्यक् फलप्रदास्तस्माद्विशेषेण विचिन्तयेत् ॥२०॥

*Sloka 20.*—The Chandra kriya (चन्द्रक्रिया) and others described above will be found to be useful and productive of effect in the case of a birth, a Muhurta (celebration of an auspicious event) and a query. One ought therefore to particularly examine them and then only set about predicting.

पक्षोद्भवं हिमकरस्य विशिष्टमाहुः

स्थानोद्भवं तु बलमप्यधिकं परेषाम् ।



तत्संप्रयुक्तमितरैरधिकाधिकं स्या-

दन्यानि तेन सदृशानि बहूनि ते स्युः ॥२१॥

*Sloka 21.*—(पक्षबल) Pakshabala (fortnightly strength) is of special importance to the Moon, while the Bala arising from Sthana (स्थान position) is important for the other planets. This when added to the other kinds of strength of the several planets will become very great. Other kinds of strength, there are many, similar to this.

॥ बलपिण्डसंस्था ॥

साङ्गानि षट् तीक्ष्णकरो बलीयान् चन्द्रस्तु षट् पञ्च वसुन्धराजः ।

सत्तेन्दुसूनो रविबलस्तु साङ्गानि पञ्चाथ सितो बली स्यात् ॥२२॥

*Sloka 22.*—The Sun is declared strong when his strength is  $6\frac{1}{2}$  Rupas. In the case of the Moon, it is 6 Rupas. Five Rupas are assigned to Mars and 7 to Mercury. Jupiter's (पूर्णबल) Purnabala is similar to that of the Sun, that is,  $6\frac{1}{2}$  Rupas. Venus is strong when he gets  $5\frac{1}{2}$  Rupas.

मन्दस्तु पञ्चैव हि षड्बलानां संयोग एवापरथान्यथा स्युः ।

एवं ग्रहाणां स्वबलावलानि विचिन्त्य सम्यक्प्रथयेत्फलानि ॥२३॥

*Sloka 23.*—Saturn should have 5 Rupas. These are the figures representing the total (षड्बल) Shadbala for the several planets. If the respective figures be otherwise, i.e., less than the above, the planets should be considered as weak. It is only after a minute examination of the several kinds of strength (the Shad-balas) of the several planets, one ought to declare their effects.

लग्नादिकानामधिपस्य पिण्डे रूपांश्चिते तद्वलपिण्डमाहुः ।

गृहस्य यस्यां दिशि दिग्बलं स्यात्तद्भाववीर्यं सहितस्य दृष्ट्या ॥२४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां बह्वलनिरूपणं  
नाम चतुर्थोऽध्यायः

*Sloka 24.*—In the case of the Lagna and other Bhavas, add one Rupa to the strength of the lord of the Bhava concerned. Supplement this by the Directional strength (दिग्बल-Digbala) due to that Bhava and also by the strength of aspect (दृग्बल-Drigbala) of that Bhava. The aggregate sum - total is the Bhavabala (भावबल) required.

For more details about the several kinds of strength of planets, please see Adhyayas II and III of my edition of Sripatipaddhati.

Thus ends the 4th Adhyaya on "Determination of the Shadbalas of Planets" in the work Phaladeepika composed by Mantreswara.

॥ पञ्चमोऽध्यायः ॥

अर्थासि कथयेद्विलग्नशशिनोः प्राबल्यतः खेचरैः

कर्मस्थैः पितृमातृशात्रवसुहृद्भ्रात्रादिभिः स्त्रीधनात् ।

भृत्याद्वा दिननाथलग्नशशिनां मध्ये बलीयांस्ततः

कर्मेशस्थनवांशराशिपवशाद्वृत्तिं जगुस्तद्विदः ॥१॥

ADHYAYA V.

*Sloka 1.*—One ought to declare the acquisition of wealth by any person with reference to the predominance of the Lagna or the Moon as the case may be in his horoscope. The source of such an acquisition will be the father, mother, a foe, a friend, a brother, a wife or a servant, according as the Sun or any of the other planets taken in order occupies the 10th place from the Lagna or the Moon whichever is stronger. His profession will be that prescribed for the lord of the Navamsa

occupied by the planet owning the 10th place from the Lagna, from the Moon and from the Sun (severally) whichever is strongest.

फलद्रुमेर्मन्त्रजपैश्च शाठ्याद्भूतानृतैः कंबलमेषजाद्यैः ।

धातुक्रियाद्वा क्षितिपालपूज्याजीवत्यसौ पङ्कजवल्लभांशे ॥२॥

*Sloka 2.*—If the lord of the 10th house be posited in the Sun's Navamsa, the person born will earn his livelihood through fruit-trees, by the repetitions of Mantras, by fraud, by gambling, by uttering falsehood, through wool, medicine and the like, by working on metals or through service under a king or some respectable person.

जलोद्भवानां क्रयविक्रयेण कृषिक्रियागोमहिषीसमुत्थैः ।

तीर्थाटनाद्वा वनिताश्रयाद्वा निशाकरांशे वसनक्रयाद्वा ॥३॥

*Sloka 3.*—If the Navamsa occupied by the lord of the 10th house be that of the Moon, the income of the person concerned will be through trade in water-products (pearls, corals, etc.,) through agriculture and cattle-farming, pilgrimage to holy shrines, service under a damsel or trading in clothes.

भौमांशके धातुरणप्रहारैर्महानसाङ्गमिवशात्सुवर्णात् ।

परोपतापायुधसाहसैर्वा म्लेच्छाश्रयात्सूचकचोरवृत्त्या ॥४॥

*Sloka 4.*—If the Navamsa in question be that of Mars, the sources of income may be through metals, fighting in battles, cooking, lands, gold, inflicting trouble to others, weapons, acts of adventure, association with wicked men, spying or through theft.

काव्यागमैर्लेखकलिप्युपायैर्ज्योतिर्गणज्ञानवशाद्बुधांशे ।

परार्थवेदाध्ययनाज्जपाच्च पुरोहितव्याजवशात्प्रवृत्तिः ॥५॥

*Sloka 5.*—In the case of a person born with the lord of the 10th posited in a Navamsa owned by Mercury, the earning will be through composing

poems, the study of sacred scriptures, by being a scribe or through some clerical work, or some trick, through a knowledge of astrology, through the study of the Vedas on other's behalf, by repetition of Mantras, or by playing the role of a priest or by some pretext.

जीवांशके भूसुरदेवतानां समाश्रयाद्भूमिपतिप्रसादात् ।

पुराणशास्त्रागमनीतिमार्गाद्भूमौपदेशेन कुसीदवृत्त्या ॥६॥

*Sloka 6.*—If the planet concerned be in a Navamsa of Jupiter, the person born maintains himself through the help of Brahmins, Gods or through royal favor, by reciting Puranas, by the study of Sastras, by the preaching of morality, by religious instructions or by lending money (profession of usury).

स्त्रीसंश्रयाद्भूमिपीगजाश्वैस्तोर्यत्रिकैर्वा रजतैश्च गन्धैः ।

क्षीराद्यलङ्कारपटीपटाद्यैः शुक्रांशकेऽमात्यगुणैः कवित्वात् ॥७॥

*Sloka 7.*—The earnings of a person with the lord of the 10th house posited in a Navamsa owned by Venus will be through a woman, cows, buffaloes, elephants, horses, through triple symphony (i.e., dancing in accompaniment to vocal and instrumental music), through silver, scents, milk, ornaments and silken fineries, by virtue of being a companion (Aid-de-camp.) to a king, or by his poetic talents.

शन्यंशके मूलफलैः श्रमेण प्रेष्यैः खलेर्नीचधनैः कुधान्यैः ।

भारोद्वहात्कुत्सितमार्गवृत्त्या शिल्पादिभिर्दारुमयैर्वधाद्यैः ॥८॥

*Sloka 8.*—The person in whose nativity the lord of the 10th house is sheltered in Saturn's Navamsa lives by dealing in roots and fruits, by physical exertion, (sweating labour), through servants, rogues and through the earnings of men of low morality, through bad grains, by carrying burden, by resorting to base

avocations, through sculpture, wooden materials and by functioning as an executioner or a butcher.

अंशेशे बलवत्ययत्नधनसंप्राप्तिं बलानेंऽशपे

स्वल्पं प्रोक्तफलं भवेदुदयतः कर्मक्षेत्रदेशे फलम् ।

अंशस्योक्तदिशं वदेत्पतियुते दृष्टे स्वदेशे फलं

सत्यन्यैः परदेशजं तदधिपस्यांशे स्वदेशे स्थिरे ॥९॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कर्माजीवो

नाम पञ्चमोऽध्यायः ॥

*Sloka 9.*—When the planet owning the Navamsa is strong, there will be acquisition of wealth without any exertion. If it should be weak, very little wealth accrues. The country of acquisition will be that signified by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. But if this sign be occupied or aspected by its lord, he will earn in his own country. The same will be the result if the Navamsa occupied by the lord of the 10th house be an immoveable Rasi. And if the said sign be occupied or aspected by planets other than its lord, the native will earn in a place other than his own native country.

Thus ends the 5th Adhyaya on "Profession and Livelihood" in the work *Phaladeepika* composed by Mantreswara.

॥ षष्ठोऽध्यायः ॥

रुचकभद्रकहंसकमालवाः सशशका इति पञ्च च कीर्तिताः ।

स्वभवनोच्चगतेषु चतुष्टये क्षितिसुतादिषु तान् क्रमशो वदेत् ॥१॥

ADHYAYA VI.

*Sloka 1.*—रुचक (Ruchaka), भद्र (Bhadra), हंस (Hamsa), मालव (Malava) and शश (Sasa) are the five Yogas which

are formed by the planets—Mars, Mercury, Jupiter, Venus and Saturn respectively when each of them occupies a Kendra identical with its स्वक्षेत्र (Swakshetra) or स्वोच्च (Swochcha).

दीर्घायो बहुसाहसतविभवः शूरोऽरिहन्ता बली  
 गर्विष्ठो रुचके प्रतीतगुणवान् सेनापतिर्जित्वरः ।  
 आयुष्मान् सकुशाग्रबुद्धिरमलो विद्वज्जनश्लाघितो  
 भूपो भद्रकयोगजोऽतिविभवश्चास्थानकोलाहलः ॥२॥

*Sloka 2.*—The person born in the रुचक (Ruchaka) Yoga will have a long face, will acquire wealth by doing many daring deeds, will be brave, will overcome his enemies, will be powerful and will be arrogant. He will become renowned for his merits, will be a leader of an army and will emerge victorious in all his attempts, The man born in the भद्र (Bhadra) Yoga will be gifted with long life and keen intellect, will be clean, praised by the learned, will lead men, will be very rich and clever in addressing an assembly.

हंसे सङ्घिरभिष्टुतः क्षितिपतिः शङ्खाब्जमत्स्याङ्कुरौ-  
 ध्विह्वैः पादकराङ्कितः शुभवपुर्मृष्टाक्षभुग्धार्मिकः ।  
 पुष्टाङ्गो धृतिमान्धनी सुतवधूभाग्यान्वितो वर्धनो  
 मालव्ये सुखभुक्सुवाहनयशा विद्वान्प्रसन्नेन्द्रियः ॥३॥

*Sloka 3.*—The person born in the हंस (Hamsa) yoga will be a king extolled by the good. He will have in his legs and hands marks of शङ्ख (Sankha), पद्म (Padma) मत्स्य (Matsya) and अङ्कुश (Ankusa) Rekhas. He will possess a beautiful body, will eat sumptuous food and will be of a righteous disposition. The man born in the मालव्य (Malavya) Yoga will have strong limbs, will be resolute, wealthy, endowed with wife, children and good fortune'

will be prosperous, will eat good meals, enjoy pleasures, command good vehicles, and will become famous and learned. He will possess unperturbed senses.

शस्तः सर्वजनैः सुभृत्यबलवान् ग्रामाधिपो वा नृपो  
दुर्वृत्तः शशयोगजोऽन्यवनितावित्तान्वितः सौख्यवान् ।  
लग्नेन्द्रोरपि योगपञ्चकमिदं साम्राज्यसिद्धिप्रदं  
तेष्वेकादिषु भाग्यवान् नृपसमो राजा नृपेन्द्रोऽधिकः ॥४॥

*Sloka 4.*—The person born in the शशयोग (Sasa Yoga) will be extolled by all, will have good servants, will be strong, will be the headman of a village or a King, will be wicked in disposition, will have intrigues with women not his own, will usurp others' wealth and be happy. Just as these five Yogas arise when reckoned from the Lagna, similarly they are possible when counted even from the Moon's place. They bestow on the native an empire and perfection. The person who happens to have one, two, three, four or all the five Yogas will respectively be a (1) fortunate man (2) one equal to a King (3) a King, (4) an Emperor, and (5) one superior to No 4.

विधोस्तु सुनफानफाधुरुधराः स्वरिःकोभय-  
स्थितर्विरविभिर्ग्रहैरितरथा तु केमद्रुमः ।  
हिमत्वेषि चतुष्टये ग्रहयुतेऽथ केमद्रुमो  
न हीति कथितोऽथवा हिमकराद्ग्रहैः केन्द्रगैः ॥५॥

*Sloka 5.*—When planets other than the Sun occupy the 2nd, the 12th or both houses reckoned from the Moon, the resulting 3 Yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Duru dhara). In the absence of the 3 Yogas defined above, there is the केमद्रुम (Kemadruma) Yoga. There are some who declare that there is no केमद्रुम (Kemadruma) where

a Kendra or the Moon is associated with a planet, or where planets occupy a Kendra house reckoned from the Moon.

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा  
भवति हि सुनफायां धीधनख्यातिमांश्च ।  
प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति-  
र्विषयसुखसुवेषो निर्वृतश्चानफायाम् ॥६॥

*Sloka 6.*—The person who has had his birth in the सुनफा (Sunapha) Yoga will be a king or his equal, with self-acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) Yoga will be powerful, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

उत्पन्नभोगसुखमाग्धनवाहनाढ्य-  
स्त्यागान्वितो धुरुधुराप्रभवः सभृत्यः ।  
केमद्रुमे मलिनदुःखितनीचनिःस्वाः  
प्रेष्याः खलाश्च नृपतेरपि वंशजाताः ॥७॥

*Sloka 7.*—Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the दुरुधुरा (Durudhura) Yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kema-druma) Yoga, though they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly-inclined.

हित्वेदुं शुभवेसिषास्युभयचर्याख्याः स्वरिःफोभय-  
स्थानस्थैः सवितुः शुभैः स्युरशुभैस्ते पापसंज्ञाः स्मृताः ।  
सत्पार्श्वे शुभकर्तरीत्युदयमे पापैस्तु पापाहयो  
लज्जाद्विगतैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥८॥  
फ.दी—7



*Sloka 8.*—If benefic planets other than the Moon occupy the 2nd, 12th and both the Bhavas from the Sun, the resulting Yogas are respectively termed शुभवेसि (Subhavesi), शुभवासि (Subhavasi), and शुभोभयचरि (Subhobhayachari). But if the planets in question be malefic, the concerned Yogas are called पापवेसि (Papa-vesi), etc., When the 12th and the 2nd Bhavas from the Lagna are occupied by benefics, the Yoga is शुभकर्तारि (Subhakartari). It is called पापकर्तारि (Papakartari), when the above two houses are occupied by malefics. If benefics unaspected by malefics, occupy the 2nd house from the Lagna, the Yoga is termed सुशुभ (Susubha).

जातः स्यात् सुभगः सुखी गुणनिधिर्धीरो नृपो धार्मिको  
विख्यातः सकलप्रियोऽतिसुभगो दाता महीशप्रियः ।  
चार्वङ्गः प्रियवाक्प्रपञ्चरसिको वाग्मी यशस्वी धनी  
विद्यादत्र सुवेसिवास्युभयचर्याख्येषु पादक्रमात् ॥९॥

*Sloka 9.*—The person born in a सुवेसि (Suvesi) Yoga will be very handsome, happy, a store of merit, brave, a King and virtuous. He who is born in a सुवासि (Suvasi) Yoga will become famous, will be liked by all, will be exceedingly prosperous, liberal and the favourite of the sovereign. The man who has his birth in the शुभयचरि (Subhayachari) Yoga will have beautiful limbs, will be affable in address, will delight the world, will be eloquent in his speech, renowned and wealthy.

अन्यायाज्जननिन्दको हतरुचिर्हीनप्रियो दुर्जनो  
मायावी परनिन्दकः खलयुतो दुर्वृत्तशास्त्राधिकः ।  
लोके स्यादपकीर्तिदुःखितमना विद्यार्थभाग्यैश्च्युतो  
जातश्चाशुभवेसिवास्युभयचर्याख्येषु पादक्रमात् ॥१०॥

*Sloka 10.*—The person born in the अशुभवेसि (Asubha-

vesi) Yoga will unjustly vilify others; lose his splendour (beauty), will associate with the low and will be wicked. One who is born in an अशुभवसि (Asubhavasī) Yoga will be deceitful, will abuse others, and will befriend the wicked. He will be of unrighteous conduct, but will quote Sastras and Scriptures. The man with an अशुभोभयचरि (Asubhobhayachari) Yoga will be mentally much afflicted owing to public dishonour. He will be bereft of learning, wealth and luck.

जैवात्को विभयरोगरिपुः सुखी स्या-

दाढ्यः श्रिया च शुभकर्तरियोगजातः ।

निःखोऽशुचिर्विसुखदारसुतोऽङ्गहीनः

स्यात्पापकर्तरिभवोऽचिरमायुरेति ॥११॥

*Sloka 11.*—The person who has his birth in a शुभकर्तरि (Subhakartari) Yoga will be long-lived, fearless, free from disease, without enemies, happy and rich. He who is born in a पापकर्तरि (Papakartari) Yoga will be poor, impure, unhappy, bereft of wife and children, deprived of some limb and short-lived.

आचारवान् धर्ममतिः प्रसन्नः सौभाग्यवान् पार्थिवमाननीयः ।

मृदुस्वभावः स्मितभाषणश्च धनी भवेच्चात्मलयोगजातः ॥१२॥

*Sloka 12.*—The person born in the अमला (Amala) Yoga will be virtuous, pious, kindly disposed, fortunate, amiable, highly revered by his sovereign, gentle, affable in his speech and wealthy.

सुशुभे शुभकर्तर्या वेस्यादौ सुनभादिवत् ।

शुभैः क्रमात्फलं ज्ञेयं विपरीतमसद्ग्रहैः ॥१३॥

*Sloka 13.*—In the case of सुशुभ (Susubha), शुभकर्तरि (Subhakartari), शुभवेसि (Subhavesi) and other Yogas

the effects given for सुनफा (Sunapha) and other Yogas caused by benefics should be adopted. In the case of अशुभ (Asubha), पापकर्तारि (Papakartari), पापवेसि (Papa-vesi) and other Yogas caused by malefics, the effects will be just the contrary.

ओजेष्वर्केन्दुलग्नान्यजनि दिवि पुमांश्चेन्महाभाग्ययोगः

स्त्रीणां तद्यत्यये स्याच्छशिनि सुरगुरोः केन्द्रगे केसरीति ।

जीवान्त्यागारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्ति लग्ना-

चन्द्रे केन्द्रादिगेऽर्कादधमसमवरिष्ठाख्ययोगाः प्रसिद्धाः ॥१४॥

*Sloka 14.*—If, at a day - birth in the case of a male, the Sun, the Moon and the Lagna are in odd signs, the महाभाग्य (Mahabhagya) Yoga is formed. The same Yoga in the case of females will arise when the birth is at night and the Sun, the Moon and the Lagna are posited in even signs. The Moon in a Kendra position to Jupiter brings on केसरी (Kesari) Yoga. The Moon in the 12th, 8th or 6th house from Jupiter causes शकट (Sakata). But if the Moon be in a Kendra house from the Lagna, there is no शकट (Sakata). The अधम (Adhama), सम (Sama) and वरिष्ठ (Varishtha) Yogas are formed when the Moon occupies respectively a Kendra, a Panaphara and an Apoklima house counted from the Sun.

महाभाग्ये जातः सकलनयनानन्दजनको

वदान्यो विख्यातः क्षितिपतिरशीत्यायुरमलः ।

वधूनां योगेऽस्मिन् सति धनसुमाङ्गल्यसहिता

चिरं पुत्रैः पौत्रैः शुभमुपगता सा सुचरिता ॥१५॥

*Sloka 15.*—The person who has his birth in a महाभाग्य (Mahabhagya) Yoga will cause immense pleasure to all people, by his mere appearance, will be very liberal in his gifts and famous. He will be a ruler of the

earth, living for 80 years and of a spotless character. If a female be born under this Yoga, she will be endowed with wealth, a long-lived husband, sons, and grandsons. She will be exceedingly lucky and well-behaved.

केसरीव रिपुवर्गनिहन्ता प्रौढवाक् सदसि राजसवृत्तिः ।

दीर्घजीव्यतियशाः पटुबुद्धिस्तेजसा जयति केसरियोगे ॥१६॥

*Sloka 16.*—The person born in the केसरी (Kesari) Yoga will destroy, like a lion, all his enemies. He will speak loftily or nobly in an assembly. He will be passionate and emotional in his behaviour. He will be long-lived, highly renowned and exceedingly intelligent. He will conquer everything by his own valour.

कचित्कचिद्भाग्यपरिच्युतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।

लोकेऽप्रसिद्धोऽपरिहार्यमन्तः शल्यं प्रपन्नः शकटेऽतिदुःखी ॥१७॥

*Sloka 17.*—The person born in the शकट (Sakata) Yoga will often become unfortunate (lose his luck), and may again regain what he once lost. He will be a very ordinary and insignificant man in the world. He will attain much mental grief that is inevitable and will be exceedingly unhappy.

कष्टमध्यमवराह्वययोगे द्रव्यवाहनयशःसुखसंपत् ।

ज्ञानधीविनयनैपुणविद्यात्यागभोगजफलान्यपि तद्वत् ॥१८॥

*Sloka 18.*—According as the Yoga at birth is Kashta (कष्ट or अधम-Adhama), Madhyama (मध्यम or सम-Sama), or Vara (वर or वरिष्ठ-Varishtha), the wealth, vehicles, fame, happiness, knowledge, intellectual precision, modesty, ability, learning, liberality and enjoyment of the person born will be at the lowest, middling or highest respectively.

चन्द्राद्वा वसुमांस्तथोपचयगैर्लभ्नात्समस्तैः शुभै-

अन्द्राद्योम्यमलाह्वयः शुभखगैर्योगो विलम्बादपि ।

जन्मेशे सहिते विलम्बपतिना केन्द्रेऽधिमित्रक्षणे

लग्नं पश्यति कश्चिदत्र बलवान्योगो भवेत्पुष्कलः ॥१९॥

*Sloka 19.*—If all the benefics occupy उपचय (Upachaya) houses whether reckoned from the Lagna or the Moon, the resulting Yoga is termed वसुमत् (Vasumat). When benefics occupy the 10th house counted from the Lagna or the Moon, the Yoga is called अमला (Amala). If the lord of the Rasi occupied by the Moon is in conjunction with the lord of the Lagna and be posited in a Kendra or in the house of a very friendly plane and if at the same time a benefic planet possessing strength aspect the Lagna, the resulting Yoga is called पुष्कल (Pushkala).

तिष्ठेयुः स्वगृहे सदा वसुमति द्रव्याण्यनल्पान्यपि

क्षमेशः स्यादमले धनी सुतयशःसंपद्युतो नीतिमान् ।

श्रीमान् पुष्कलयोगजो नृपवरैः संमानितो विश्रुतः

स्वाकल्पाम्बरभूषितः शुभवचाः सर्वोत्तमः स्यात्प्रभुः ॥२०॥

*Sloka 20.*—The person born in the वसुमत् (Vasumat) Yoga will always keep to his house, and will command plenty of money. He who has his birth in the अमला (Amala) Yoga will rule over the earth, will be wealthy, will have sons, will be famous, prosperous and prudent. He who is born in the पुष्कल (Pushkala) Yoga will be wealthy, will be honoured by Kings, and become famous. He will be decorated with beautiful ornaments and clothes. He will be sweet-tongued, supremely good and a lord.

सर्वे पञ्चसु षट्सु सप्तसु शुभा मालाश्च पङ्क्त्या स्थिता

यद्येवं मृतिपङ्क्त्यादिषु गृहेष्वन्नाशुभाख्याः स्मृताः ।

स्वर्क्षोष्णे यदि कोणकण्टकयुतौ भाग्येशशुक्राबुधौ

लक्ष्म्याख्योऽथ तथाविधे हिमकरे गौरीति जीवेक्षिते ॥२१॥

*Sloka 21.*—If all the benefic planets in regular order occupy the 5th, 6th and 7th houses, the Yoga is called शुभमाला (Subhamala). But if they should be posited in the 8th, 6th and 12th houses, it is called अशुभमाला (Asubhamala). If the lord of the 9th and Venus be posited in their own or exaltation houses identical with a Trikona or a Kendra, the resulting Yoga is लक्ष्मी (Lakshmi). If the Moon in the above position be aspected by Jupiter, the Yoga is गौरी (Gauri).

जनाधिकारी क्षितिपालशस्तो भोगी प्रदाता परकार्यकर्ता ।

बन्धुप्रियः सत्सुतदारयुक्तो धीरः सुमालाह्वययोगजातः ॥२२॥

*Sloka 22.*—The person born in a सुमाला (Sumala) Yoga will be a governor (or director), will be extolled by Kings and will be devoted to enjoyment. He will be liberal in gifts, helpful to others in getting their work done, and will love his relations. He will be blessed with a good wife and sons and will be courageous.

कुमार्गयुक्तोऽशुभमालिकाख्ये दुःखी परेषां वधकृत् कृतघ्नः ।

स्यात्कातरो भूसुरभक्तिहीनो लोकाभिशाप्तः कलहप्रियः स्यात् ॥२३॥

*Sloka 23.*—He who is born in an अशुभमालिका (Asubhamalika) Yoga will resort to bad ways, will be unhappy, will tease or kill others, will be ungrateful, will be timid, will have no reverence for Brahmins, will be cursed by the public and will be fond of (promoting) quarrels.

नित्यं मङ्गलशीलया वनितया क्रीडत्यरोगी धनी

तेजस्वी स्वजनान् सुरक्षति महालक्ष्मीप्रसादालयः ।

भ्रेष्ठान्दोलिकया ग्रायाति तुरगस्तम्बेरमाध्यासितो

लोकानन्दकरो महीपतिवरो दाता च लक्ष्मीभवः ॥२४॥

*Sloka 24.*—The person born in a लक्ष्मी (Lakshmi) Yoga will ever be sporting with a damsel of a very

amiable disposition. He will be free from disease, wealthy and brilliant. He will protect all his people. He will be the recipient of blessings from the Goddess of wealth. He will go in beautiful palanquins or travel on horseback or seated on an elephant. He will be the best of Kings pleasing all his subjects and liberal in his gifts.

सुन्दरगात्रः श्लाघितगोत्रः पार्थिवमित्रः सद्गुणपुत्रः ।

पङ्कजवक्त्रः संस्तुतजैत्रो राजति गौरीयोगसमुत्थः ॥२५॥

*Sloka 25.*—The person born in the गौरी (Gouri) Yoga will have a beautiful body, will come of an illustrious family, and will be a friend of the sovereign. His sons will be of a very good character. He will have a lotus-like face, and his success (over his opponents) will be praised by one and all.

शुक्रवाक्पतिसुधाकरात्मजैः केन्द्रकोणसहितैर्द्वितीयगैः ।

स्वोच्चमित्रभवनेषु वाक्पतौ वीर्यगे सति सरस्वतीरिता ॥२६॥

*Sloka 26.*—If Venus, Jupiter and Mercury occupy a Kendra, a Trikona or the second house, and Jupiter be also in his exaltation, his own or a friendly house and possess strength, the resulting Yoga is termed सरस्वती (Saraswati).

धीमान्नाटकगद्यपद्यगणनालङ्कारशालेष्वयं

निष्णातः कविताप्रबन्धरचनाशास्त्रार्थपारंगतः ।

कीर्त्याक्रान्तजगत्त्रयोऽतिधनिको दारात्मजैरन्वितः

स्यात् सारस्वतयोगजो नृपवरैः संपूजितो भाग्यवान् ॥२७॥

*Sloka 27.*—The person who has his birth in the सरस्वती (Saraswati) Yoga is highly intelligent, clever in dramaturgy, in prose composition, versifying, accounts and poetics. He is skilled in poetry, in narrative composition and in the exposition of sacred.

texts. His fame has spread over the three worlds. He is exceedingly wealthy, and is endowed with wife and children. He is fortunate, and commands respect from the best of kings.

लग्नाधीश्वरभास्करामृतकराः केन्द्रत्रिकोणाश्रिताः  
स्वोच्चस्वर्क्षसुहृद्गृहानुपगताः श्रीकण्ठयोगो भवेत् ।  
तद्वद्गर्गवभाग्यनाथशशिजाः श्रीनाथयोगस्तथा  
वागीशात्मपसूर्यजा यदि तदा वैरिञ्चियोगस्ततः ॥२८॥

*Sloka 28.*—If the lord of the Lagna, the Sun and the Moon, being in Kendra or Trikona occupy their exaltation, own or friendly houses, the resulting Yoga is termed श्रीकण्ठ (Srikantha). If Venus, the lord of the 9th and Mercury be similarly placed, the Yoga is called श्रीनाथ (Srinatha). If Jupiter, the lord of the 5th and Saturn occupy similar positions, the Yoga formed is called विरिञ्चि (Virinchi).

आत्मप=lord of the 5th house. C<sup>1</sup>. राजाङ्क सचिव-  
करात्मधी.....etc. (I-12=*supra*.)

रुद्राक्षाभरणो विभूतिधबलच्छायो महात्मा शिवं  
ध्यायत्यात्मनि सन्ततं सुनियमः शैवव्रते दीक्षितः ।  
साधूनामुपकारकः परमतेज्ज्वानस्यो भवेत्  
तेजस्वी शिवपूजया प्रमुदितः श्रीकण्ठयोगोद्भवः ॥२९॥

*Sloka 29.*—The person born in the श्रीकण्ठ (Srikantha) Yoga will be decked with Rudraksha rosaries, with his body made white by the besmearing of the sacred ashes. He will be magnanimous, and will be always meditating at heart on God Siva. He will rigidly observe prescribed rites and will consecrate himself to the worship of God Siva. He will help the virtuous. He will be free from malice towards the creed or religious beliefs



of others. He will become powerful and his heart will become delighted by the worship of God Siva.

लक्ष्मीवान् सरसोक्तिचाटुनिपुणो नारायणाङ्गाङ्कितः

तन्नामाङ्कितद्वयपथमनिशं संकीर्तयन् सज्जनैः ।

तद्भक्तापचितौ प्रसन्नवदनः सत्पुत्रदारान्वितः

सर्वेषां नयनप्रियोऽतिसुभगः श्रीनाथयोगोद्भवः ॥३०॥

*Sloka 30.*—The person born in the श्रीनाथ (Srinatha) Yoga will be wealthy, resplendant and clever in speaking agreeably and in a humorous vein. He will have (in his body) marks of God Narayana (such as शंख-Sankha, चक्र-Chakra, etc.). He will be always reciting in company with the virtuous the charming verses containing the name of that God. He feels very happy in showing reverence towards those that worship that God. He will be endowed with a good wife and sons. He will be loved by all and will be exceedingly amiable.

ब्रह्मज्ञानपरायणो बहुमतिर्वेदप्रधानो गुणी

दृष्टो वैदिकमार्गतो न चलति प्रख्यातशिष्यव्रजः ।

सौम्योक्तिर्वहुवित्तदारतनयः सद्ब्रह्मतेजोज्वल-

न्दीर्घायुर्विजितेन्द्रियो नतनृपो वैरिञ्चियोगोद्भवः ॥३१॥

*Sloka 31.*—The person born in the विरिञ्चि (Virinchi) Yoga will be fully absorbed in the knowledge of Brahma. He will be highly intelligent and will assign a predominant position to the Vedas over other sacred writings. He will be endowed with all good qualities and will be always glad at heart. He will not swerve in any way from the course of conduct prescribed in the Vedas. He will have a good number of distinguished disciples. He will be gentle in his speech and will possess much wealth, wife and sons. He will shine

with spiritual lustre. He will live long and have his senses under control and will be saluted by Kings.

अन्योन्यं भवनस्थयोर्विहगयोर्लघ्नादिरिःफान्तकं

भावाधीश्वरयोः क्रमेण कथिताः पदपट्टियोगा जनैः ।

त्रिंशदैन्यमुदीरितं व्ययरिपुच्छिद्रादिनाथोत्थिता-

स्त्वष्टौ शौर्यपतेः खला निगदिताः शेषा महाख्याः स्मृताः ॥३२॥

*Sloka 32.*—When two planets each owning a Bhava (भाव) mutually interchange places, i. e., each occupy the other's house, the action is termed Parivartana (परिवर्तन); and there are 66 such interchanges caused by the several pairs of Bhava-lords beginning from the Lagna and ending with the 12th. Out of these, 30 are caused by the lords of the 6th, 8th and 12th and are termed दैन्य (Dainya) Yogas; and 8 are caused by the lord of the 3rd; thus :-

The lord of the 12th occupying any one of the other 11 houses and the lord of this latter house occupying the 12th ... 11

The lord of the 6th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 8, 9, 10 and 11 houses and the lord of this occupying the 6th ... 10

The lord of the 8th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 8th ... 9

The lord of the 3rd occupying any one of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 3rd ... 8

These 8 are called खल (Khala) Yogas. The remain. in 28 are termed महा (Maha) Yogas.

They are formed thus :—

The lord of the Lagna occupying any one of the remaining 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this house occupying the Lagna ... .. 7

The lord of the 2nd house occupying any one of the remaining 6 houses, viz., 4, 5, 7, 9, 10 and 11 and the lord of this latter occupying the 2nd ... .. 6

The lord of the 4th house occupying any one of 5, 7, 9, 10 and 11 houses and the lord of this occupying the 4th ... 5

The lord of the 5th house occupying any one of 7, 9, 10 and 11 houses and the lord of this occupying the 5th ... 4

The lord of the 7th occupying any one of 9, 10 and 11 and the lord of this occupying the 7th ... .. 3

The lord of the 9th occupying the 10th or 11th house and the lord of this occupying the 9th ... .. 2

The lord of the 10th occupying the 11th and vice versa ... 1  
28

मूर्खः स्यादपवादको दुरितकृन्नित्यं सपत्नार्दितः

क्रूरोक्तिः किलदैन्यजश्चलमतिर्विच्छिन्नकार्योद्यमः ।

उद्धतश्च खले कदाचिदखिलं भाग्यं लभेताखिलं

सौम्योक्तिश्च कदाचिदेवमशुभं दारिद्र्यदुःखादिकम् ॥३३॥

*Sloka 33.*—The man born in a दैन्य (Dainya) Yoga will be a fool, will be reviling others and commit sinful actions. He will always be tormented by his enemies, will speak woundingly and will be unsteady in mind. Interruptions will arise to all his undertakings. The man born in the खल (Khala) Yoga will at one time go astray, while at another time gentle in speech. Sometimes he will regain all kinds of prosperity, while at other times he will have to endure much distress, poverty, misery and the like.

श्रीकटाक्षनिलयः प्रभुराढ्यश्चित्रवस्त्रकनकाभरणश्च ।

पार्थिवात्तबहुमानसमाज्ञो यानवित्तसुतवांश्च महाख्ये ॥३४॥

*Sloka 34.*—The person born in a महा (Maha) Yoga will be the repository of the blessings of the Goddess श्री (Sri) and will be a lord and wealthy. He will wear cloths of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain powers (authority) also will be conferred on him. He will command vehicles, wealth and children.

लग्नाधिपातभपतिस्थितराशिनाथः

स्वोच्चस्वभेषु यदि कोणचतुष्टयस्थः ।

योगः स काहल इति प्रथितोऽथतद्व-

लग्नाधिपातभपतिर्यदि पर्वताख्यः ॥३५॥

*Sloka 35.*—Find where the lord of the Rasi occupied by the lord of the Lagna is posited. If the lord of this Rasi be in his exaltation or own sign identical with a Kona or Kendra, the Yoga is called काहल (Kahala). If the lord of the sign occupied by the lord of the Lagna be similarly situated, the resulting Yoga is termed पर्वत (Parvata).

वर्दिष्णुरार्यः सुमतिः प्रसन्नः क्षेमङ्करः काहलजो नृमान्यः ।

स्थिरार्यसौख्यः स्थिरकार्यकर्ता क्षितीश्वरः पर्वतयोगजातः ॥३६॥

*Sloka 36.*—He who is born in the काहल (Kahala) Yoga will thrive well, will be noble, benevolent, kind and propitious. He will be respected by other men. The person who is born in the पर्वत (Parvata) Yoga will have everlasting wealth and happiness. He will do acts causing eternal benefit. He will become the lord of the Earth.

धर्मकर्मभवनाधिपती द्वौ संयुतो महितभागगतौ चेत् ।

राजयोग इति तद्वदिह स्यात् केन्द्रकोणयुतिर्यदि शङ्खः ॥३७॥

*Sloka 37.*—If the lords of the 9th and 10th houses occupy in conjunction an auspicious Bhava, it constitutes Raja Yoga. If the lords of a Kendra and a Kona be similarly placed, *i. e.*, be in conjunction in an auspicious Bhava, the resulting Yoga is called शंख (Sankha).

मेरीशङ्खप्रणादैर्धृतमृदुपटिकाजातवृत्तातपत्रो

हस्त्यश्वान्दोलिकाद्यैः सह मगधकृतप्रस्तुतिर्भूमिपालः ।

नानारूपोपहारस्फुरितकरयुतैः प्रार्थितः सज्जनैः स्या-

द्राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥३८॥

*Sloka 38.*—The person who has his birth in a राज (Raja) Yoga will be a King who (when he set out) will be accompanied by elephants, horses, litters, palanquins and the like, the roaring of kettle drums and the sounds of the conch shell, with a circular umbrella made of soft woven cloth held over him, praised by bards and minstrels and solicited by eminent men with various kinds of presents in their hands. The person born in शंख (Sankha) Yoga will enjoy all comforts in the company of many beautiful damsels.

संख्यायोगाः सप्तसप्तर्शसंस्थैरेकापायाद्वल्लकीदामपाशम् ।

केदाराख्यः शूलयोगो युगं च गोलश्चान्यान पूर्वमुक्तान्विहाय ॥३९॥

*Sloka 39.*—वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya = numerical) Yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from seven and diminishing successively by one, *i. e.*, by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) Yogas are to be reckoned when those mentioned previously are absent.

वीणायोगे नृत्तगीतप्रियोऽर्थी दान्नि त्यागी भूपतिश्चोपकारी ।

पाशे भोगी सार्थसच्छीलवन्धुः केदाराख्ये श्रीकृषिक्षेत्रयुक्तः ॥४०॥

*Sloka 40.*—The person born in the वीणा (Veena) Yoga will be fond of dancing and music and will be wealthy. The man born in the दाम (Dama) Yoga will be very liberal, a King and a benefactor. The person whose birth takes place in the पाश (Pasa) Yoga will be opulent, devoted to enjoyment, and have good conduct and relatives. The man who has the केदार (Kedara) Yoga in his nativity will be endowed with wealth and agricultural lands.

शूले हिंस्रः क्रोधशीलो दग्धिः पापण्डी स्याद् द्रव्यहीनो युगाख्ये ।

निःस्वः पापी स्नेहयुक्तः कुक्षिगती गोले जातश्चालसोऽस्पायुरेव ॥

*Sloka 41.*—The person born in the शूल (Sula) Yoga will be cruel, of an angry temperament, and indigent. The man whose birth is in the युग (Yuga) Yoga will be heretical and without wealth. He who is born in the गोल (Gola) Yoga will be without wealth, will commit sinful deeds, and associate with low people. He will be a bad artisan, indolent and short-lived.

सौम्यैरिन्दोर्धूनषड्भ्रसंस्थैस्तद्गुणात्संस्थितैर्वाधियोगः ।

नेता मन्त्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान्दीर्घजीवी मनस्वी ॥

*Sloka 42.*—When benefic planets occupy the 7th, the 6th and the 8th places reckoned from the Moon or the Lagna, there results what is called the अधियोग (Adhiyoga) wherein takes place the birth of a Commander (Police Superintendent or head), a minister or a ruler (of a District or Province) respectively. He who is born in the अधियोग (Adhiyoga) becomes famous, prosperous, wealthy, long-lived and high-souled.

अधियोगभवो नरेश्वरः स्थिरसंपद्बहुवन्धुपोषकः ।

अमुना रिपवः पराजिताश्चिरमायुर्लभते प्रसिद्धताम् ॥४३॥

*Sloka 43.*—The person born in the अधियोग (Adhiyoga) will become the lord of men, will be wealthy throughout life (have everlasting wealth), will feed many of his relations, will overthrow his enemies, enjoy long life and become widely renowned.

भावैः सौम्ययुतेक्षितैस्तदधिपैः सुस्थानगैर्भास्वरैः

स्वोच्चस्वर्क्षगतैर्विलग्नभवनाद्योगाः क्रमाद्द्वादश ।

संज्ञाश्चामरधेनुशौर्यजलधिच्छत्रास्त्रकामासुरा

भाग्यख्यातिसुपारिजातमुसलास्तज्ज्ञैर्यथा कीर्तिताः ॥४३॥

*Sloka 44.*—Bhavas being occupied or aspected by benefics, their lords occupying good houses or being brilliant and in their exaltation or Swakshetra, constitute certain Yogas and there are 12 such for the 12 Bhavas from the Lagna onwards. Their names are in their order:—(1) चामर (Chamara), (2) धेनु (Dhenu), (3) शौर्य (Saurya), (4) जलधि (Jaladhi), (5) छत्र (Chhatra), (6) अस्त्र (Astra), (7) काम (Kama), (8) आसुर (Asura), (9) भाग्य (Bhagya), (10) ख्याति (Khyati), (11) सुपारिजात (Suparijata) and (12) मुसल (Musala).

प्रत्यहं व्रजति वृद्धिमुदग्रां शुक्लचन्द्र इव शोभनशीलः ।

कीर्तिमान् जनपतिश्चिरजीवी श्रीनिधिर्भवति चामरजातः ॥४५॥

*Sloka 45.*—The person born in the चामरयोग (Chamarayoga) will every day be growing in importance like the waxing Moon and will be of a virtuous disposition. He will become famous, a leader of men, long-lived and a store-house of prosperity.

सन्निपानविभवोऽखिलविद्यापुष्कलोऽधिककुटुम्बविभूतिः ।

हेमरत्नधनधान्यसमृद्धो राजराज इव राजति धेनौ ॥४६॥

*Sloka 46.*—The person born in the धेनु (Dhenu) Yoga will command good food, drink, etc. He will be

wealthy. He will have a very good education all round. He will be blessed with a large family. He will have in plenty gold, gems, wealth, corn, etc., and he will shine like God Kubera.

कीर्तिमद्भिरनुजैरमिष्टुतो लालितो महितविक्रमयुक्तः ।

शौर्यज्ञो भवति राम इवासौ राजकार्यनिरतोऽतियशस्वी ॥४७॥

*Sloka 47.*—Praised by his younger brothers who have themselves attained glory, and endowed with valour that commands the admiration of others, the person born in the शौर्य (Saurya) Yoga will shine like Sri Rama, fully engrossed in State affairs, (fondled) loved by every body and exceedingly famous.

गोसंपद्मनधान्यगोमिसदनं बन्धुप्रपूर्णं वर-

स्त्रीरत्नास्वरभूषणानि महितस्थानं च सर्वोत्तमम् ।

प्राप्तोऽम्बुधियोगजः स्थिरसुखो हस्त्यश्वयानादिगो

राजेड्यो द्विजदेवकार्यनिरतः कूपप्रपाकृत्यथि ॥४८॥

*Sloka 48.*—The person born in the जलधि (Jaladhi) or अम्बुधि (Ambudhi) Yoga will be rich in cattle, wealth and corn, will have a beautiful mansion full of relations, an excellent wife, gems, clothes and ornaments. Further, he will hold a respectable and high position. His happiness will be steady and lasting. He will travel on elephants, horses and vehicles. He will be honoured by Kings. He will eagerly engage himself in doing work for Brahmins and the Gods and in sinking wells and tanks by the road side.

सुसंसारसौभाग्यसन्तानलक्ष्मीनिवासो यशस्वी सुभाषी मनीषी ।

अमात्यो महीशस्य पूज्यो धनाढ्यः स्फुरत्तीक्ष्णबुद्धिर्भवेच्छत्रयोगे ॥

*Sloka 49.*—The person born in the छत्र (Chhatra) Yoga will be blessed with a happy family life and



children. He will be the abode of wealth, renowned, of good speech and learned. He will become a minister to a King. He will be keen-witted and respected by others.

शत्रून् वलिष्ठान् बलवन्निगृह्य क्रूरप्रवृत्त्या सहितोऽभिमानो  
व्रणाङ्किताङ्गश्च विवादकारी स्यादस्त्रयोगे दृढगात्रयुक्तः ॥५०॥

*Sloka 50.*—The person who has his birth in the अस्त्र (Astra) Yoga will forcibly subdue his very powerful foes. He will be rough in his behaviour and arrogant. He will have bruised limbs, but will possess a strong body. He will be quarrelsome.

परदारपराङ्मुखो भवेद्भारदाराम्बुसंधितः ।

जनकादधिकः शुभैर्गुणैर्महनीयां श्रियमेति कामजः ॥५१॥

*Sloka 51.*—The person born in the काम (Kama) Yoga will not even cast a look at others' wives. He will be blessed with an excellent wife, children and relations. With his good qualities, he will shine better than his father, and he will attain to very great prosperity.

हन्त्यन्यकायं पिशुनः स्वकार्यपरो दरिद्रश्च दुराग्रही स्यात् ।

स्वयंकृतानर्थपरंपरार्तः कुकर्मकृद्भासुरयोगजातः ॥५२॥

*Sloka 52.*—The man born in the आसुर (Asura) Yoga will spoil others' work and will become a tale-bearer. He will be intent on securing his own interests. He will be poor and have forbidden cravings. He will do mean acts and be troubled by the effects of his own disastrous doings.

चञ्चलामरवाद्यघोषनिबिडामान्दोलिकां शाश्वतीं

लक्ष्मीं प्राप्य महाजनैः कृतनतिः स्याद्धर्ममार्गे स्थितः ।

प्रीणात्येष पितृन् सुरान्द्विजगणांस्तत्प्रियैः पूजनैः

स्वाचारः स्वकुलोद्भवः सुहृदयः स्याद्भाग्ययोगोद्भवः ॥५३॥

*Sloka 53.*—He who has his birth in the भाग्य (Bhagya) Yoga will move in a palanquin (in the midst) full of sounds caused by musical instruments and with chowries waving to and fro. He will have everlasting wealth, will be saluted by eminent men, and will always pursue a righteous course of conduct. He will please his Pitres, Gods and the hosts of Brahmins by worshipping them in the most appropriate way possible, will follow the righteous conduct, make his family illustrious and will have a very good heart.

सत्क्रियां सकललोकसंमतामाचरन्नवति सज्जनाङ्गुपः ।

पुत्रमित्रधनदारभाग्यवान् ख्यातिजो भवति लोकविश्रुतः ॥५४॥

*Sloka 54.*—The person born in the ख्याति (Khyati) Yoga will become a King who will protect his good subjects by following a course of conduct approved by all. He will be blessed with sons, friends, wife and wealth, and will be prosperous and widely renowned.

नित्यमङ्गलयुतः पृथिवीशः संचितार्थनिचयः सुकुटुम्बी ।

सत्कथाश्रवणभक्तिरभिज्ञो पारिजातजननः शिवतातिः ॥५५॥

*Sloka 55.*—The person born in the पारिजात (Parijata) Yoga will always be in the midst of festivities (or auspicious ceremonies), will become a King, will become the lord of much hoarded wealth, will own a large family, will be intent on hearing stories of great people, will be learned and doing something auspicious.

कृच्छ्रलब्धधनवान् परिभूतो लोलसंपदुचितव्ययशीलः ।

स्वर्गमेव लभतेऽन्त्यदशायां जातमको मुसलजम्भपलम्भ ॥५६॥

*Sloka 56.*—The man born in the मुसल (Musala) Yoga will become the owner of wealth earned with much difficulty; he will suffer humiliation; his wealth

will be unsteady; he will spend money only for legitimate purposes. After his demise he will certainly attain heaven; he will be foolish and fickle-minded.

दुःस्थैर्भावगृहेश्वरैरशुभसंयुक्तेष्वैर्वा क्रमा-

द्भावैः स्युस्त्ववयोगनिःस्वमृतयः प्रोक्ताः कुहूः पामरः ।

हर्षो दुष्कृतिरित्यथापि सरलो निर्भाग्यदुर्योगकौ

योगा द्वादश ते दरिद्रविमले प्रोक्ता विपश्चिजनैः ॥५७॥

*Sloka 57.*—If the lords of the several Bhavas from the Lagna onwards occupy the 6th, 8th or 12th, or if the Bhavas be associated with or aspected by malefics, 12 kinds of Yogas are declared to arise for the 12 Bhavas from the Lagna. They are in their order: (1) अवयोग (Avayoga) (2) निःस्वयोग (Nisswayoga) (3) मृतियोग (Mriti-yoga) (4) कुहूयोग (Kuhu yoga) (5) पामरयोग (Pamara yoga) (6) हर्षयोग (Harsha yoga) (7) दुष्कृतियोग (Dushkriti yoga) (8) सरलयोग (Sarala yoga) (9) निर्भाग्ययोग (Nirbhagya yoga) (10) दुर्योग (Duryoga) (11) दरिद्रयोग (Daridra yoga) and (12) विमलयोग (Vimala yoga).

अप्रसिद्धरतिदुःसहदैर्न्यं स्वल्पमायुरवमानमसद्भिः ।

संयुतः कुचरितः कुतनुः स्याच्चञ्चलस्थितिर्हिाप्यवयोगे ॥५८॥

*Sloka 58.*—The man born in an अवयोग (Avayoga) will be insignificant. He will suffer from extreme poverty and will be short-lived. He will be humiliated, he will associate with the wicked, will be of bad behaviour and will be deformed. His position itself will be shaky.

सुवचनशून्यो विफलकुटुम्बः कुजनसमाजः कुदशनचक्षुः ।

मतिमुतविद्याविभवविहीनो रिपुहृतवित्तः प्रभवति निःस्वे ॥५९॥

*Sloka 59.*—The person born in निःस्वयोग (Nisswa yoga) will be devoid of good (kind) words, will have a barren wife, will be in the midst of bad associates,

will have bad teeth and eyes ; he will be wanting in intelligence, will have no children, will have no learning, and no power. He will be robbed of his wealth by his enemies.

अरिपरिभूतः सहजविहीनो मनसि विलज्जो हतबलवित्तः ।

अनुचितकर्मश्रमपरिखिन्नो विकृतिगुणः स्यादिति मृतियोगे ॥६०॥

*Sloka 60.*—The person who has his birth in a मृति (Mriti) Yoga will be vanquished by his enemies, will have no brothers, will be devoid of shame, strength and wealth, overcome by fatigue caused by doing improper acts and will be of an excited temperament.

मादवाहनसुहृत्सुखभूषावन्धुभिर्विरहितः स्थितिश्न्यः ।

स्थानमाश्रितमनेन हतं स्यान् कुत्रियामभिरतः कुटुयोगे ॥६१॥

*Sloka 61.*—The man born in a कुटुयोग (Kuhu Yoga) will be bereft of mother, vehicles, friends, happiness, ornaments and relations, will be without a situation or house having lost the one already got, and will be attached to a low female.

दुःखजीव्यनृतवागविवेकी वञ्चको मृतसुतोऽप्यनपत्यः ।

नास्तिकोऽल्पकुजनं भजतेऽसौ घस्सरो भवति पामरयोगे ॥६२॥

*Sloka 62.*—He who is born in a पामरयोग (Pamara) Yoga will have a miserable living and will be indiscriminate. He will be a liar and a cheat. He will lose children or will have no issue at all. He will resort to low and wicked people. He will be an atheist and a glutton.

सुखभोगभाग्यदृढगात्रसंयुतो निहताहितो भवति पापभीरुकः ।

प्रथितप्रधानजनवल्लभो धनद्युतिमिश्रकीर्तिसुतवांश्च हर्षजः ॥६३॥

*Sloka 63.*—The person born in हर्षयोग (Harsha) Yoga will be endowed with happiness, enjoyment,

good fortune, and a strong constitution, will overcome his enemies, and will be afraid to commit sinful acts ; he will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

स्वपत्नीवियोगं परस्त्रीरतीच्छा दुरालोकमध्वानसंचारवृत्तिः ।

प्रमेहादिगुह्यार्तिमुर्वीशपीडां वदेदुष्कृतौ बन्धुधिकारशोकम् ॥६४॥

*Stoka 64.*—The man born in a दुष्कृतियोग (Dushkriti) Yoga will lose his wife, and be addicted to others' wives, will be roaming on the roads unperceived, will suffer from gonorrhea and such other venereal diseases, and trouble from the sovereign. He will be despised by his relations and suffer distress as a result thereof.

दीर्घायुष्मान् दृढमतिरभयः श्रीमान्विद्यासुतधनसहितः ।

सिद्धारम्भो जितरिपुरमलो विख्याताख्यः प्रभवति सरले ॥६५॥

*Stoka 65.*—He who is born in a सरलयोग (Sarala) Yoga will be long-lived, resolute, fearless, prosperous, and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure and widely celebrated.

पित्रार्जितश्रेष्ठगृहादिनाशकृत् साधून् गुरुन्निन्दति धर्मवर्जितः ।

प्रत्नातिजीर्णस्त्रिवरधृष्ट दुर्गतो निर्भाग्ययोगे बहुदुःखभाजनम् ॥६६॥

*Stoka 66.*—The person born in निर्भाग्ययोग (Nirbhagya) Yoga will lose all his paternal property such as lands, house, etc., he will despise the good and elders and will be irreligious. He will wear old and worn-out clothes, will be indigent and reduced to great misery.

शरीरप्रयासैः कृतं कर्म यत्तद्वृत्तेर्निष्फलत्वं लघुत्वं जनेषु ।

जनद्रोहकारी स्वकुक्षिभरिः स्यादजस्रं प्रवासी च दुर्योगजातः ॥६७॥

*Sloka 67.*—The effect of a person's birth in दुर्योग (Duryoga) will be that anything done by his own bodily labour becomes fruitless. He will be insignificant in the eyes of the public. He will be a traitor to the people, will be highly selfish, and caring to feed his own belly. He will be constantly absent from home and living abroad.

ऋणग्रस्त उग्रो दरिद्राग्रगण्यो भवेत्कर्णरोगी च सौभ्रात्रहीनः ।

अकार्यप्रवृत्तो रसाभासवादी परप्रेष्यकः स्यादरिद्राख्ययोगे ॥६८॥

*Sloka 68.*—He who is born in दरिद्रयोग (Daridra Yoga) will be loaded with debts, cruel, foremost among the poor, will suffer from ear-troubles, will be devoid of good brotherhood, will entangle himself in criminal or sinful actions, will speak indecently and will be a menial to others.

किञ्चिद्वयो भूरिधनाभिवृद्धिं प्रयात्ययं सर्वजनानुकूल्यम् ।

सुखी स्वतन्त्रो महनीयवृत्तिगुणैः प्रतीतो विमलोद्भवः स्यात् ॥६९॥

*Sloka 69.*—The person born in a विमलयोग (Vimala) Yoga will spend little and save much money. He will be good to every body. He will be happy and independent and will have a respectable profession or conduct and be renowned for his good qualities.

छिद्रारिख्ययनायकाः प्रबलगाः केन्द्रत्रिकोणाश्रिताः

लग्नव्योमचतुर्थभाग्यपतयः पङ्कधरिः फस्थिताः ।

निर्वीर्या विगतप्रभा यदि तदा दुर्योग एव स्मृत-

स्तद्व्यस्ते सति योगबान्धनपतिर्भूषः सुखी धार्मिकः ॥७०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां योगभावो

नाम षष्ठोऽध्यायः ॥

*Sloka 70.*—If the lords of the 8th, 6th and 12th houses occupy in strength Kendra or Trikona houses, and the lords of the 1st, 10th, 4th and 9th houses be

weak or eclipsed and be posited in the 6th, 8th and 12th houses, the result is दुर्योग (Duryoga). But if the above position be reverse, (i. e., the lords of the 8th, 6th and 12th being weak or eclipsed occupy those houses, and the lords of the 1st, 4th, 9th and 10th houses being strong occupy Kendra or Kona houses, the person concerned will be a King fortunate, wealthy, happy and virtuously disposed.

Thus ends the 6th Adhyaya on "Yogas" in the work Phaladeepika composed by Mantreswara.

## ॥ सप्तमोऽध्यायः ॥

त्र्याद्यैः खेटैः स्वोच्चगैः केन्द्रसंस्थैः स्वक्षंस्थैर्वा भूपतिः स्यात्प्रसिद्धः ।  
पञ्चाद्यैस्तैरन्यवंशप्रसूतोऽप्युर्वीनाथो वारणाश्वौघयुक्तः ॥१॥

## ADHYAYA VII.

*Sloka 1.*—The person born with three or more planets in exaltation or Swakshetra and at the same time posited in Kendras, will become a King widely renowned. If there are five or more such planets in a nativity, they will make the person, even if born in an ordinary family, a King (ruler of the world) endowed with numerous elephants and horses.

भूपाः स्युर्नृपवंशजास्तु यदि दुर्योगे न जातास्तथा  
ह्यन्तर्धिर्नहि चेत्कराद्दिनकराज्जाताः स्फुरन्त्येव ते ।  
त्र्याद्यैः केन्द्रगतैः स्वभोक्षसहितैर्भूपोद्भवाः गार्धिवाः  
मर्त्यास्त्वन्यकुलोद्भवाः क्षितिपतेस्तुल्याः कदाचिभूपाः ॥२॥

*Sloka 2.*—Persons born in a royal family will become Kings if, at the time of birth, they are not born under any दुर्योग (Duryoga) or if the planets be not eclipsed by the Sun's rays. Three or more planets in

Kendra positions at birth identical with their own or exaltation signs will make Kings- of the persons born of royal families. Others under the above Yogas will only become their equals or sometimes Kings.

यद्येकोऽपि विराजितांशुनिकरः सुस्थानगो वक्रगो  
नीचस्थोऽपि करोति भूपसदृशं द्वौ वा त्रयो वा ग्रहाः ।  
एवं चेज्जनयन्ति भूपतिममी शस्तांशराशिस्थिता  
स्तद्वेषेद्वहवो नृपं समकुठच्छत्रोलसच्चामरम् ॥३॥

*Sloka 3.*—Even a single planet, though in depression, is capable of making the person born a King's equal, provided he be with brilliant rays, retrograde in motion and occupy an auspicious house (i. e., other than the 6th, 8th or 12th). Should there be two or three such planets at a birth, the native will become a King. If there are many such posited in auspicious Rasis or Amsas, they will usher a King endowed with all the insignias of royalty such as a crown, umbrella and waving chowries.

द्वौ वा त्र्याद्या दिग्बलयुक्ता यदि जातः  
इमाभृद्वंशे भूमिपतिः स्याज्जयशीलः ।  
हित्वा मन्दं पञ्चखगा दिग्बलयुक्ता-  
श्चत्वारो वा भूपतिरन्यान्यजोऽपि ॥४॥

*Sloka 4.*—If at a birth two, three or more planets are endowed with Digbala, the native will, if he be a scion of a royal family, become a King and be victorious. Should there be 5 such (excepting Saturn) or at least 4 planets possessing Digbala, the person born though of an ordinary family will become a King.

गणोत्तमे लग्ननवांशकोद्गमे निशाकरश्चापि गणोत्तमेऽपि वा ।  
चतुर्मेहैध्वन्द्रविजितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥५॥  
क-दी—10



*Sloka 5.*—When the Vargottama Navamsa in the Lagna is just rising, or the Moon is occupying a Vargottama Navamsa, and when the Lagna is aspected by four planets other than the Moon, the native though born of a low family will become a King.

विलम्बेशः केन्द्रे यदि तपसि वर्गोत्तमगतः

स्वतुङ्गे स्वर्क्षे वा गुरुपतिरपि स्याद्यदि तथा ।

गजस्कन्धे कार्तस्वरकृतविमानेऽतिसुषमे

सुखासीनं भूपं जनयति लसच्चामरयुगम् ॥६॥

*Sloka 6.*—When the lord of the Lagna occupies a Kendra or the 9th house attaining a Vargottama Navamsa, and the lord of the 9th house is in his exaltation or Swakshetra attaining a similar Amsa, the Yoga will usher into the world a King who will sit at ease in an exceedingly beautiful golden vehicle placed on the back of an elephant, with chowries adorning the two sides.

निषादमपि पार्थिवं जनयतीन्दुरुच्चस्वभ-

स्थितग्रहनिरीक्षितो धवलकान्तिजालोज्ज्वलः ।

विहाय तनुभं कलास्फुरितपूर्णकान्तिः शशी

चतुष्टयगतो नृपं जनयति द्विपाश्वान्वितम् ॥७॥

*Sloka 7.*—Even a low-born will become a King if at his birth the Moon shining with white lustre be aspected by a planet placed in exaltation or Swakshetra. The full Moon posited in a Kendra other than the Lagna will usher a King endowed with elephants and horses.

अश्विन्यामुदयगतो भृगुग्रहेन्द्रैर्दृष्टश्च जनयति भूपतिं जितारिम् ।  
नीचार्योगृहमपहाय विस्रसंस्थो लग्नेशः सह कविना बली च भूपम् ॥

*Sloka 8.*—When Venus occupies the asterism Aswini in the Lagna and is aspected by three or more planets, he will usher into the world a King who will destroy all

his enemies. If the lord of the Lagna be strong and occupy the 2nd Bhava which is neither his depression sign nor is owned by an enemy and be in conjunction with Venus, the person born will become a King.

भौमश्चेज्जहरिचापलग्नसंस्थः पृथ्वीशं कलयति मित्रखेटदृष्टः ।

कर्मेंशो नवमगतश्च भाग्यनाथो मध्यस्थो भवति नृपो जनैः प्रशस्तः ॥

*Sloka 9.*—If at the birth of a person Mars occupy Mesha, Simha or Dhanus identical with the Lagna, and be aspected by a friendly planet, a ruler of the earth is ushered into the world. If the lord of the 10th भाव be in the 9th and the lord of the latter in the 10th, the person born in the above Yoga will become a King who will be extolled by his people.

चापाद्धं भगवान् सहस्रकिरणस्तत्रैव ताराधिपो

लग्ने भानुसुतेऽतिवीर्यसहितः स्वोच्चे च भूतन्दनः ।

यद्येवं भवति क्षितेरधिपतिः संश्रुत्य दूरं भयात्

व्रत्ता एव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥१०॥

*Sloka 10.*—The Sun has reached the centre of Dhanus ; the Moon is just there ; Saturn is in the Lagna and Mars possessed of much power is in the exaltation sign. If this be the planetary position at a person's birth, he will grow into such a mighty King that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with terror.

*Note*—Here Saturn may be in the Lagna identical with Dhanus, Meena or Tula.

सुधामृणालोपमविम्बशोमितः शशी नवांशे नलिनीप्रियस्य ।

यदि क्षितीशो बहुहस्तिपूर्णः शुभाश्च केन्द्रेषु न पापयुक्ताः ॥११॥

*Sloka 11*—If the Moon brilliant with digits resembling nectar or slaked lime and lotus stalk in colour (i. e., the full Moon) occupy a Navamsa owned by the Sun

and when benefics unassociated with malefics occupy Kendras, the person born will become a King and will own many elephants.

नीचारिवर्गरहितैर्विहगैस्त्रिमिस्तु  
स्वांशोपगैर्बलयुतैः शुभदृष्टिजुष्टैः ।  
गोक्षीरशङ्खधवलो मृगलाञ्छनश्च  
स्याद्यस्य जन्मनि स भूमिपतिर्जितारिः ॥१२॥

*Sloka 12.*—If the Moon is as white as milk and conch shell (i. e., full) and three planets not occupying their depression or inimical Vargas but being strong and being aspected by benefics, get posited in their own Amsas, the person born will become a King and will vanquish all his enemies.

कुमुदगहनबन्धुं श्रेष्ठमंशं प्रपन्नं  
यदि बलसमुपेतः पश्यति व्योमचारी ।  
उदयभवनसंस्थः पापसंज्ञो न चैवं  
भवति मनुजनाथः सार्धभौमः सुदेहः ॥१३॥

*Sloka 13.*—If the Moon that has attained Vargottamamsa be aspected by a strong planet and if there be no malefic planet posited in the Lagna, the person born will become an emperor and possess a beautiful body.

जीवो बुधो भृगुसुतोऽथ निशाकरो वा  
धर्मे विशुद्धतनवः स्फुटरश्मिजालाः ।  
मित्रैर्निरीक्षितयुता यदि सत्तिकाले  
कुर्वन्ति देवसदृशं नृपतिं महान्तम् ॥१४॥

*Sloka 14.*—If at a birth Jupiter, Mercury, Venus or the Moon occupy the 9th with bright rays, uneclipsed and also be aspected by, or associated with, friendly planets, the native concerned will become a great King worshipped by his subjects like a deity.

शुक्रेऽथौ सवितुः शिशुश्चित्तमियुगे स्वोच्चे च पूर्णः शशी  
 दृष्टस्तीव्रविलोचनेन दिनकृन्मेषोदयेऽसौ नृपः ।  
 सेनायाश्चलनेन रेणुपटलैर्यस्यै प्रविष्टे रवा-  
 वस्तभ्रान्तिसमाकुला कमलिनी संकोचमागच्छति ॥१५॥

*Sloka 15.*—Venus, Jupiter, and Saturn are in Meena. The Moon almost full is in exaltation. The Sun is aspected by Mars; and sign Mesha is rising. The person born in the above Yoga will become a King owning a vast army by whose march large quantity of dust is raised which makes the Sun invisible and as a consequence all the lotuses begin to contract under the impression that the Sun has set.

Another meaning : The Sun aspected by Mars is in Mesha or the Moon is aspected by Mars and the Sun in Mesha.....

नीचारिस्थैर्भवभवनगैः षष्ठदुश्चिक्यगैर्वा  
 सौम्यैः स्वोच्चं परमुपगतैर्निर्मलैः केन्द्रगैर्वा ।  
 आशां याते शिशिरकिरणे कर्कटस्थे निशाया-  
 मेकचछत्रं त्रिभुवनमिदं यस्य स क्षत्रियेशः ॥१६॥

*Sloka 16.*—If there be a birth at night when benefics are in depression or inimical houses identical with the 11th, the 6th or the 3rd house, or be in their highest exaltation, or be all posited in the Kendras, with bright rays, and if the Moon be in Karkataka identical with the 10th house, the person born will become an emperor ruling the three worlds under one umbrella.

वर्गोत्तमे हिमकरः सकलः स्थितोऽशे  
 कुर्यान्महीपतिमपूर्वयशोऽभिरामम् ।  
 यस्याश्वबृन्दखुरघातरजोऽभिभूतो  
 भानुः प्रभातशशिनोऽनुकरोति रूपम् ॥१७॥

*Sloka 17.*—If the Moon with full digits (full Moon)

occupy a Vargottamamsa, the person born will become a mighty ruler of the earth and his fame will be immense. He will command a good number of horses, the dusts raised by whose hoofs will so overpower the Sun that he will resemble the Moon in the morning.

केन्द्रगौ यदि च जीवशशाङ्को यस्य जन्मनि च भागवदृष्टौ ।  
भूतिर्भवति सोऽतुलकीर्तिर्नीचगो यदि न कश्चिदिह स्यात् ॥१८॥

*Sloka 18.*—If at a birth, Jupiter and the Moon occupying a Kendra be aspected by Venus and there be no planet in depression, the native will become a King whose fame will be unparalleled.

जलचरराशिनवांशक इन्दुस्तनुभवने शुभदस्वकवर्गे ।  
अशुभकरः खलु कण्टकहीनो भवति नृपो बहुवारणनाथः ॥१९॥

*Sloka 19.*—If the Moon occupy a water-resorting Rasi or Amsa identical with the Lagna or be in his own or in a benefic's Varga, the person born will become a King who will do good to his subjects. own many elephants. Or, provided there are no malefics in Kendras, should the Moon in the above Yoga occupy a house other than a Kendra, the native will turn out a King owning many elephants but oppressing his people.

शुक्रो जीवनिरीक्षितो वितनुने भूयोद्धवं भवति  
देवेभ्यो मृगभं विहाय तनुगो मत्तेभयुक्तं नृपम् ।  
केन्द्रे जन्मपतिर्बलाधिकयुतः कुर्याद्वरित्रीपतिं  
दृष्टे वाक्पतिना बुधे दधति पृथ्वीशाश्च तच्छसनम् ॥२०॥

*Sloka 20.*—A scion of a royal family will become a King if at his birth Venus is aspected by Jupiter. Jupiter occupying a Rasi other than Makara identical with the Lagna will usher a King endowed with elephants in rut. The lord of the Lagna occupying a

Kendra in full strength will cause a ruler of men to be born. Mercury in the above position aspected by Jupiter will usher into the world a person whose orders will be obeyed by Kings.

एकोल्युच्चक्षेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगादनाढ्यम् ।  
स्वांशे सूर्ये स्वर्क्षगश्चन्द्रमाश्चेदेशाधीशं साश्वनागं विधत्ते ॥२१॥

*Sloka 21.*—A single planet occupying his highest exaltation point and aspected by friendly planets produces a King. Such a planet will make him immensely wealthy if he be also associated with another friendly planet. The Sun in his own Amsa and the Moon in Swakshetra will make the person born a King endowed with horses and elephants.

मीने पूर्णज्योतिषि मित्रग्रहदृष्टे  
चन्द्रे लोकानन्दकरः स्यान्नृपमुख्यः ।  
पूर्णज्योतिः स्वोच्चगतश्चेत्तुहिनांशु-  
स्त्यागाधिक्यं सज्जनशस्त्रं जगदीशम् ॥२२॥

*Sloka 22.*—The Moon with full rays occupying Meena and aspected by a friendly planet will usher into the world a King pre-eminent in position and delighting the world. If the Moon be full and occupy his exaltation, the person born will become a King, very generous and charitable and praised by the good.

चन्द्रेऽधिमित्रांशगते सुदृष्टे शुक्रेण लक्ष्मीसहितो नृपः स्यात् ।  
तथा स्थिते वासवमन्त्रिदृष्टे पूर्णं धरित्रीं परिपालयेत्सः ॥२३॥

*Sloka 23.*—The Moon in the Amsa of a very friendly planet and aspected by Venus will usher into the world a King endowed with much wealth. If the Moon in the above position be aspected by Jupiter, the person born will become a King who will rule the entire earth.

पापास्त्रिशशुभवगा यदि जन्मनाथा-  
 ल्लग्नाने कुजबुधौ द्विबुकेऽर्कशुक्रौ ।  
 कर्मायलग्नसहिताः कुजमन्दजीवा-  
 स्तज्ज्ञा वदन्ति चतुरस्त्विह राजयोगान् ॥२४॥

*Sloka 24.*—The following are 4 Rajayogas declared by those versed in the science: (1) malefics posited in the 3rd, 6th and 11th houses reckoned from the one occupied by the lord of the Lagna or of the Janma Rasi; (2) Mars and Mercury occupying the 2nd house from the Lagna; (3) the Sun and Venus situated in the 4th house from the Lagna; and (4) Mars, Saturn and Jupiter quartered in the 10th, 11th and the Lagna.

लामेशधर्मेशधनेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती ।  
 स्वपुत्रलामाधिपतिर्गुरुश्चेदखण्डसाम्राज्यपतित्वमेति ॥२५॥

*Sloka 25.*—If, out of the lords of the 11th, the 9th and the 2nd houses, there be but one that occupies a Kendra position with respect to the Moon and if Jupiter happens to be the lord of the 2nd, the 5th or the 11th house, the person born under the Yoga will become the ruler of a full-blown empire.

॥ नीचभङ्गराजयोगाः ॥

नीचस्थितो जन्मनि यो ग्रहः स्यात्तद्राशिनाथोऽपि तदुच्चनाथः ।  
 स चन्द्रलग्नाद्यदि केन्द्रवर्ती राजा भवेद्धार्मिकचक्रवर्ती ॥२६॥

*Sloka 26.*—If, at a birth, a planet be in its depression and if the lord of the sign of depression or that of the planet's exaltation Rasi be in a Kendra position with respect to the Moon's place or the Lagna, the person born will be a King and a just ruler.

*Note*—According to some, तदुच्चनाथ means the planet that is exalted in that Rasi: सः नीचराशिः-उच्चः यस्य तादृशो नाथः ग्रहः ।

यद्येको नीचगतस्तद्राश्यधिपस्तदुच्चपः केन्द्रे ।

यस्य स तु चक्रवर्ती समस्तभूपालवन्द्याभिः ॥२७॥

*Sloka 27.*—When a planet is in depression, if the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually, the Yoga will produce a King who will become an emperor respected by all the other Kings.

यस्मिन्नाशौ वर्तते खेचरस्तद्राशीशेन प्रेक्षितश्चेत्स खेटः ।

क्षोणीपालं कीर्तिमन्तं विदध्यात् सुस्थानश्चेत्किंपुनः पार्थिवेन्द्रः ॥२८॥

*Sloka 28.*—When a planet is in depression, but is aspected by the lord of that Rasi, the Yoga will make the native a ruler of the earth and famous. And in the above Yoga if that depressed planet should be in an auspicious house (that is in a house other than the 6th, 8th or 12th), where is the doubt about his becoming a foremost King ?

नीचे तिष्ठति यस्तदाश्रितगृहाधीशो विलम्बाद्यदा

चन्द्राद्वा यदि नीचगस्य विहगस्योच्चर्क्षनाथोऽथवा ।

केन्द्रे तिष्ठति चेत्प्रपूर्णविभवः स्याच्चक्रवर्ती नृपो

धर्मिष्ठोऽन्यमहीशवन्दितपदस्तेजोयशोभाग्यवान् ॥२९॥

*Sloka 29.*—When a planet occupies his depression sign, if the lord of the Rasi so occupied or the lord of the planet's exaltation Rasi be in a Kendra position with respect to the Lagna or the Moon, the person born will become an emperor endowed with full riches, will be virtuously disposed, respected by other Kings, mighty, famous and affluent.

नीचे यस्तस्य नीचोच्चमेशौ द्वावेक एव वा ।

केन्द्रस्थश्चेच्चक्रवर्ती नृपः स्याद्भूपवन्दितः ॥३०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां महाराजयोगो

नाम सप्तमोऽध्यायः



*Sloka 30.*—If a planet be in depression and if the lord of that depression sign as well as that of the planet's exaltation sign, or at least one of them be in a Kendra, the person born will become an emperor and will be saluted by other Kings.

Note—Here the words एक एव may also be rendered as "the one in depression."

There are five kinds of नीचभङ्गराजयोग as follows:—

- (1) The lord of the depression sign or the planet that is exalted in that sign is in a Kendra position from the Lagna or the Moon.
- (2) The lord of the depression sign and the lord of the exaltation sign of the depressed planet are mutually in Kendra positions.
- (3) The planet in depression is aspected by the lord of that sign.
- (4) The lord of the depression sign or the lord of the exaltation sign of the depressed planet is in Kendra from the Lagna or the Moon.
- (5) The planet in depression is in Kendra with respect to the Lagna or the Moon.

Thus ends the 7th Adhyaya on "Maharaja Yogas" in the work Phaladeepika composed by Mantreswara.

## ॥ अष्टमोऽध्यायः ॥

लग्नेऽर्केऽल्पकचः क्रियालसतमः क्रोधी प्रचण्डोन्नतो

मानी लोचनरुक्षकः कृशतनुः शूरोऽक्षमो निर्घृणः ।

स्फोटोक्षः शशिमे क्रिये सतिमिरः सिंहे निशान्धः पुमान्

दारिद्र्योपहतो विनष्टतनयो जातस्तुलायां भवेत् ॥१॥

## ADHYAYA VIII.

*Sloka 1.*—If the Sun occupy the 1st house at a person's birth, he will have very little hair; he will be most inactive to do any work; he will be angry and impetuous, and tall in stature. He will be proud, will have soiled eyes and a lean body. He will be valiant, impatient and cruel-hearted. If the Lagna at birth be

Cancer and the Sun occupy it, he will have a cataract in the eyes; if it be Mesha, he will suffer from eye-disease. If the Sun be in Leo identical with the Lagna, the person concerned will be night-blind. If Libra be the Lagna and the Sun occupy it, he will suffer from poverty and loss of children.

विगतविद्याविनयवित्तं स्खलितवाचं धनगतः  
 सबलशौर्यश्रियमुदारं खजनशत्रुं सहजगः ।  
 जनयतीमं सुहृदि सूर्यो विसुखबन्धुक्षितिसुहृद्  
 भवनमुक्तं नृपतिसेवा जनकसंपन्नयकरम् ॥२॥

*Sloka 2.*—When the Sun is in the 2nd house in a person's birth, he will be devoid of learning, modesty and riches and will be stammering. If the Sun should occupy the 3rd house, the person concerned will be strong, brave, wealthy and liberal, but inimical towards his relations. If the Sun be in the 4th house, the person born will have no happiness, no relations, no lands, no friends and no house. He will serve the State and spend away his paternal property.

सुखधनायुस्तनयहीनं सुमतिमात्मन्यटविगं  
 प्रथितमुर्वीरतिमरिस्थः सुगुणसंपद्विजयगम् ।  
 नृपविरुद्धं कुतनुमस्तेऽध्वगमदारं ह्यवमतं  
 हतधनायुः सुहृदमर्को विगतदृष्टिं निधनगः ॥३॥

*Sloka 3.*—If the Sun should occupy the 5th house from the Lagna, the person born will be bereft of happiness, riches and children and his life will be short. He will be intelligent and will travel over forest regions. If the Sun be in the 6th house, the person born will become a King, famous, of good qualities, wealthy and victorious. If the Sun occupy the 7th house at a birth, the person concerned will incur the displeasure of the sovereign, and will be deformed;

he will be wandering, without a wife and suffer humiliation. If the Sun should be in the 8th house, the person born will lose his wealth, and friends; he will not be long-lived and will have defective eye-sight or be blind.

विजनकोऽर्के सप्ततन्धुस्तपसि देवद्विजमनाः

ससुतयानस्तुतिमतिश्रीबलयशाः खे क्षितिपतिः ।

भवगतेऽर्के बहुधनायुर्विगतशोको जनपतिः

पितुरमित्रं विकलनेत्रो विधनपुत्रो व्ययगते ॥४॥

*Sloka 4.*—If at the time of birth, the Sun should occupy the 9th house, the person concerned will lose his father; he will have children and relations and will revere Gods and Brahmins. If he occupies the 10th house, the person will have sons, vehicles, laudation, intelligence, wealth, strength and fame. He will be a King. The Sun in the 11th house will make the person born very wealthy and long-lived. He will be a King and will have no sorrow. If the Sun be in the 12th house, the person born will hate his father. His eye-sight will be defective and he will be without wealth and children.

सिते चन्द्रे लग्ने दृढतनुरदभ्रायुरभयो

बलिष्ठो लक्ष्मीवान् भवति विपरीतं क्षयगते ।

धनाढ्योऽन्तर्वाणिर्विषयसुखवान् वाचि विकलः

सहोत्थे सभ्रातृप्रमदबलशौर्योऽतिकृपणः ॥५॥

*Sloka 5.*—If at a person's birth, the Moon be waxing and happens to be in the first house, the person concerned will possess a strong constitution and a long lease of life. He will be free from fear, very powerful and wealthy. But if the Moon be waning, the effects stated above will be quite the reverse. If the Moon

should occupy the 2nd house, the person born will be rich, very learned or soft-tongued ; he will be a sensualist but defective of some limb. If the Moon be in the 3rd house, the person born will have brothers, will be lascivious, strong and powerful but very miserly.

सुखी भोगी त्यागी सुहृदि ससुहृद्वाहनयशः

सुपुत्रो मेधावी मृदुगतिरमात्यः सुतगते ।

क्षतेऽल्पायुश्चन्द्रेऽमतिरुदररोगी परिभवी

स्मरे दृष्टेः सौम्यो वरयुवतिकान्तोऽतिसुभगः ॥६॥

\*Sloka 6.—If at a birth the Moon be in the 4th house, the person concerned will be happy and indulging in sensual pleasures. He will be liberal in gifts, will have friends, vehicles and become renowned. If the Moon should occupy the 5th house, the person born will have good sons, will be very intelligent, will walk gently and will become a minister. If the Moon be in the 6th house, the person born will be short-lived, ignorant, will suffer from stomach-ache, etc., he will also suffer humiliation. If the Moon should occupy the 7th house, the person born will be agreeable to look at, will be loved by a beautiful damsel, and will be exceedingly lovely.

मृतो रोग्यल्पायुस्तपसि शुभधर्मात्मसुतवान्

जयी सिद्धारम्भो नभसि शुभकृतः सत्प्रियकरः ।

मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे

व्यये द्वेष्यो दुःखी शशिनि परिभूतोऽलसतमः ॥७॥

Sloka 7.—The person at whose birth the Moon is in the 8th house will suffer from diseases and will be short-lived. If the Moon should occupy the 9th house at a birth, the person concerned will be prosperous,

virtuous and blessed with children. He will be victorious, and all his undertakings will be crowned with success at the beginning itself. If the Moon should occupy the 10th house at a birth, the person concerned will do good acts and will be helpful to the virtuous. If the Moon be in the 11th house, the person born will be high-minded, long-lived, and endowed with riches, children and servants. If the Moon be in the 12th house at a birth, the person concerned will be odious to others; he will suffer misery, will be insulted and will be most indolent

क्षततनुरतिक्रूरोऽल्पायुस्तनौ धनसाहसी

वचसि विमुखो निर्विद्यार्थः कुजे कुजनाश्रितः ।

सुगुणधनवाञ्छूरोऽधृष्यः सुखी व्यनुजोऽनुजे

सुहृदि विसुहृन्मातृक्षोणीसुखालयवाहनः ॥८॥

*Sloka 8.*—If Mars occupy the Lagna at a person's birth, he will have an injured limb; he will be short-lived and will be very cruel and adventurous. If Mars be in the 2nd house, the person concerned will be adverse or ugly-faced, devoid of learning and wealth and will be dependent on bad people. If Mars occupy the 3rd house, the person born will be of good qualities, possess wealth, will be brave, unassailable, happy and will have no brothers. If at a birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness house and vehicles.

विसुखतनयोऽनर्थप्रायः सुते पिशुनोऽल्पधीः

प्रबलमदनः श्रीमान् ख्यातो रिपौ विजयी नृपः ।

अनुचितकरो रोगातौऽस्तेऽध्वगो मृतदारवान्

कुतनुरधनोऽल्पायुश्छिद्रे कुजे जननिन्दितः ॥९॥

*Sloka 9.*—If at a birth Mars be in the 5th house, the

person concerned will be unhappy, without children, full of reverses, back-biting and weak-minded. If Mars occupy the 6th house, the person born will be exceedingly smitten with love, wealthy, and famous : he will be a King and victorious (in battle). Mars in the 7th house makes the person born do improper acts, suffer affliction through disease, wander in the roads and lose his wife. If Mars be in the 8th house, the person born will have a deformed body, will be poor, short-lived and cursed by the people.

नृपसुहृदपि द्वेष्योऽतातः शुभे जनघातको

नभसि नृपतिः क्रूरो दाता प्रधानजनस्तुतः ।

धनसुखयुतोऽशोकः शूरो भवे सुशीलः कुजे

नयनविकृतः क्रूरोऽदारो व्यये पिशुनोऽधमः ॥१०॥

*Sloka 10.*—If Mars occupy the 9th house at a person's birth, the native will, though a friend of the sovereign, be hated by others ; he will be fatherless and will commit homicide. Mars in the 10th house makes the person born a King cruel, liberal and praised by important people. If at a birth Mars should be in the 11th house, the person concerned will be endowed with riches and happiness. He will be brave, will have no sorrow and possessed of good character. When Mars occupies the 12th house at a birth, the person concerned will have deformed eyes ; he will be cruel, and without a wife. He will be a slanderer and a mean wretch.

दीर्घायुर्जन्मनि ज्ञे मधुरचतुरवाक् सर्वेशास्त्रार्थबोधः

स्याद्बुद्ध्योपार्जितस्वः कविरमलवचा वाचि मिश्राश्रमोक्ता ।

शौर्ये शूरः समायुः सुसहजसहितः सश्रमो दैन्ययुक्तः

संख्यावान् चादुवाक्यः सुहृदि सुखसुहृत्क्षेत्रधान्यार्थभोगी ॥११॥

*Sloka 11.*—If at a person's birth Mercury occupy the Lagna, he will be long-lived, speaking Sweetly and

cleverly. He will be sharp-witted, and learned in all Sastras. If Mercury be in the 2nd house, the person born will acquire wealth by his own talents, will be a poet, sincere and attractive in his speech, and will eat sumptuous food. If Mercury should occupy the 3rd house at a birth, the person concerned will be brave, of medium life, and have good brothers; he will suffer fatigue and be dejected. Mercury occupying the 4th house at a birth makes the person concerned learned, witty in speech happy and possessed of friends, lands, corn, wealth and enjoyment.

विद्यासौख्यप्रतापः प्रचुरमुतयुतो मान्विकः पञ्चमस्थे

जातक्रोधो विवादैर्द्विषि रिपुबलहन्ता लसो निष्ठुरोक्तिः ।

प्राज्ञोऽस्ते चारुवेषः ससकलमहिमा याति भार्यां सवित्तां

विख्याताख्यश्चिरायुः कुलभृदधिपतिर्ज्ञेऽष्टमे दण्डनेता ॥१२॥

*Sloka 12.*—If Mercury be in the 5th house at a birth, the person concerned, will be learned, happy and courageous. He will have a good number of children and will be conversant with charms or spells. Mercury in the 6th house makes the person born angry through disputes, harsh in speech and idle. The native will destroy the power of his enemies. When Mercury occupies the 7th house, the person born will be learned; he will dress himself beautifully, will have all the greatness, and will have a rich lady as his wife. If Mercury should be posited in the 8th house at a birth, the person concerned will be widely renowned, and long-lived; he will be the supporter of his family, a lord and a commander of the army.

विद्यार्थाचारधर्मैः सह तपसि बुधे स्यात्प्रवीणोऽतिबाग्मी

सिद्धारम्भः सुविद्याबलमतिमुखसत्कर्मसत्यान्वितः खे ।

वह्नायुः सत्यसन्धो विपुलधनसुखी लाभगे भृत्ययुक्तो

दीनो विद्याविहीनः परिभवसहितोऽन्त्ये नृशंसोऽलसश्च ॥१३॥

*Sloka 13.*—If at a birth Mercury should occupy the 9th house from the Lagna, the person concerned will have learning and wealth; he will be of good conduct; he will be religious-minded, conversant with every-thing, and very eloquent in speech/ If Mercury be in the 10th house, the person born will be successful in whatever he undertakes, will have good learning, strength, intelligence, and happiness. He will do good acts and be truthful. Mercury in the 11th house makes the person born long-lived, truthful, very rich, happy and possessed of servants. If Mercury be in the 12th house, the person born will be miserable, devoid of learning, suffer humiliation, will be cruel and inactive.

शोभावान् सुकृती चिरायुरभयो लग्ने गुरौ सात्मजो

वाग्मी भोजनसारवांश्च सुमुखो वित्तं धनी कोविदः ।

सावज्ञः कृपणः प्रतीतसहजः शौर्यंऽयंकुदृष्टधी-

• बन्धो मातृगृहृत्परिच्छदसुतस्त्रीसौख्यधान्यान्वितः ॥१४॥

*Sloka 14.*—If at a birth Jupiter should be posited in the Lagna, the person concerned will be handsome, fortunate, long-lived, fearless, and blessed with children. If Jupiter occupy the 2nd house, the person born will be eloquent, and a good connoisseur in food. He will have a lovely face, will be wealthy and learned. If Jupiter be in the 3rd house at a birth, the person concerned will be treated with disrespect, will be miserly, will have a renowned brother, will commit sins, and will be wickedly-disposed. When Jupiter occupies the 4th house, the person born will live with his mother, friends, attendants, sons, wife, corn, etc. and be happy.

पुत्रैः क्लेशयुतो महीशसचिवो धीमान् सुतस्थे गुरौ

षष्ठे स्यादललोऽरिहा परिभवी मन्त्राभिचारे पटुः ।

क-दी—12



सत्पत्नीसुतवान्मदेऽतिसुभगस्तातादुदारोऽधिको

दीनो जीवति सेवया कलुषभाग्दीर्घायुरिज्येऽष्टमे ॥१५॥

*Sloka 15.*—Jupiter in the 5th house at a birth makes the native suffer distress through sons. The person will be intelligent and will be a king's adviser. If Jupiter should occupy the 6th house at a birth, the person concerned will be very inactive, suffer disrespect, destroy his enemies, and clever in charms and exorcising. If Jupiter be in the 7th house, the person born will possess a good wife and sons. He will be very amiable, and more munificent than his father. If Jupiter be posited in the 8th house, the person born will be poor and earn his livelihood as a menial; he will be sinful but long-lived.

ख्यातः सन् सचिवः शुभेऽर्थसुतवान् स्याद्धर्मकार्योत्सुकः

स्वाचारः सुयशा नभस्यतिधनी जीवे महीशप्रियः ।

आयस्थे धनिकोऽभयोऽस्पतनयो जैवात्को यानगो

द्वेष्यो धिक्कृतवाग्व्यये वितनयः साधोऽलसः सेवकः ॥१६॥

*Sloka 16.*—If Jupiter occupy the 9th house at a person's birth, he will become a famous minister, will be endowed with wealth and children and will be anxious to do virtuous acts. If Jupiter should be in the 10th house, the person born will follow the right course of conduct. will be renowned for his virtues, will become very rich and a friend of the king. When Jupiter is posited in the 11th house, the person born will be wealthy, fearless, will have a few children, will be long- and will be going in vehicles. If Jupiter be in the 12th house, the person concerned will be hated by others, will be foul-mouthed, will have no children, will be sinful, idle and a menial.

तनो सुतनुदकिप्रयं सुखिनमेव सुदीर्घायुषं  
 करोति कविरर्थगः कविमनेकवित्तान्वितम् ।  
 विदारसुखसम्पदं कृपणमप्रियं विक्रमे  
 सुवाहनसुमन्दिराभरणवस्त्रगन्धं सुखे ॥१७॥

*Sloka 17.*—If Venus should occupy the Lagna at a person's birth, he will have a healthy and beautiful body ; he will be happy and endowed with long life. When Venus occupies the 2nd house, the person born will become a poet and endowed with riches of various kinds. Venus in the 3rd house at birth makes the native wifeless, unhappy, poor, miserly and unpopular. If Venus should be in the 4th house at a birth, the native will have good vehicles, good house, jewels, clothes, scents, etc.

अखण्डितधनं नृपं सुमतिमात्मजे सात्मजं  
 विशत्रुमधनं क्षते युषतिदूषितं विह्वयम् ।  
 सुभार्यमसतीरतं मृतकलत्रमाढ्यं मदे  
 चिरायुषमिलाधिपं धनिनमष्टमे संस्थितः ॥१८॥

*Sloka 18.*—If Venus be in the 5th house at a birth, the person concerned will be the owner of immense wealth, will protect others, will be very wise and blessed with children. When Venus occupies the 6th house, the person born will have no enemies, no riches, will be corrupted by young females and affected by grief. If Venus should be posited in the 7th house at a birth, the person concerned will have a good wife but will have intrigues with bad women. He will lose a wife and will be wealthy. Venus in the 8th house makes the native long-lived, rich, and a ruler of the earth.

सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे  
 नभस्यतिशयः सुहृत्सुखितवृत्तियुक्तं प्रभुम् ।  
 धनाढ्यमितराङ्गनारतमनेकसौख्यं भवे  
 भृगुर्जनयति व्यये सरतिसौख्यवित्तयुतेम् ॥१९॥

*Sloka 19.*—If Venus occupy the 9th house at a birth, the person concerned will be blessed with a wife, friends and children, and will become prosperous through royal favor. If Venus should be in the 10th house, the person born will become widely renowned, will have friends, and will be a lord happily employed. Venus in the 11th house makes the person born rich, fond of the company of other females and endowed with many comforts. When Venus occupies the 12th house, the person born will have sexual enjoyment, wealth and splendour.

स्वोच्चे स्वकीयभवने क्षितिपालतुल्यो

लग्नाऽर्कजे भवति देशपुराधिनाथः ।

शेषेषु दुःखपरिपीडित एव बाल्ये

दारिद्र्यदुःखवशागो मलिनोऽलसश्च ॥२०॥

*Sloka 20.*—If at a birth Saturn occupies his exaltation or own house identical with the Lagna, the person concerned will be on a par with the king, a chief or mayor of a city. If Saturn should be rising in any other Rasi, the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be slovenly and indolent.

विमुखमधनमर्थेऽन्यायवन्तं च पश्चा-

दितरजनपदस्थं यानभोगार्थयुक्तम् ।

विपुलमतिमुदारं दारसौख्यं च शौर्ये

जनयति रविपुत्रश्चालसं विह्वलं च ॥२१॥

*Sloka 21.*—If Saturn should occupy the 2nd house at a person's birth, he will have an ugly face; he will be without wealth, and following evil courses. At a later age he will live in a foreign country endowed with vehicles, wealth and other enjoyments. When Saturn is posited in the 3rd house at a birth, the person concerned will be very intelligent, liberal in gifts and happy with his wife. He will however be inactive and overcome with sorrow.

दुःखी स्याद् गृहयानमातृघियुतो बाल्ये सरुग्बन्धुमे  
 भ्रान्तो ज्ञानसुतार्थहर्यरहितो धीस्थे शठो दुर्मतिः ।  
 बहाशी द्रविणान्वितो रिपुहतो धृष्टश्च मानी रिपौ  
 कामस्थे रविजे कुदारनिरतो निःस्वोऽध्वगो विह्वलः ॥२२॥

*Sloka 22.*—If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years. If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil-minded. When Saturn occupies the 6th house, the person born will be a voracious eater, will be wealthy, subdued by his enemies, will be stubborn and possessed of self-respect. Saturn in the 7th house will cause the native to be wedded to a bad wife, to be poor, roaming and be distressed.

शनैश्चरे मृतिस्थिते मलीमसोऽर्शसोऽवसुः ।  
 करालधीर्बुभुक्षितः सुदृज्जनावमानितः ॥२३॥

*Sloka 23.*—The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel-minded, will be pinched with hunger and will be despised by his friends.

भाग्यार्थात्मजतातधर्मरहितो मन्त्रे शुमे दुर्जनो  
 मन्त्री वा नृपतिर्धनी कृषिपरः शूरः प्रसिद्धोऽम्बरे ।  
 बद्धायुः स्थिरसंपदायसहितः शूरो विरोगी धनी  
 निर्लज्जार्थसुतो व्ययेऽङ्गविकलो मूर्खो रिपूत्सारितः ॥२४॥

*Sloka 24.*—The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth children, father and religious merit. He will be wicked. If

Saturn should occupy the 10th house, the person born will be a king or his minister, will devote himself to agriculture, will be brave, rich and renowned. The person who has Saturn in the 11th house in his nativity will have a long span of life, lasting wealth and good income, will be brave, free from disease and moneyed. Saturn in the 12th house makes the native impudent, indigent, without children, defective of some limb, stupid and driven out by his enemies.

लग्नेऽहावचिरायुरर्थबलवानूर्ध्वाङ्गरोगान्वित-

दृष्टभोक्तिर्मुखरुग्घृणी नृपधनी वित्ते सरोषः सुखी ।

मानी भ्रातृविरोधको दृढमतिः शौर्गे चिरायुर्धनी

मूर्खो वेदमनि दुःखकृत्समुहृदल्पायुः कदाचित्सुखी ॥२५॥

*Sloka 25.*—If at a birth Rahu occupy the Lagna, the person concerned will have a short life, possess wealth and strength, and will suffer from diseases in the higher limbs of his body (head, face, etc). The person who has at his birth Rahu in the 2nd house will be dubious or insincere in his speech, will suffer from disease in the mouth or face, will be tender-hearted, will get wealth through his sovereign, will be wrathful and happy. Rahu in the 3rd house makes the person born proud, hostile to his brothers, strong-willed, long-lived and wealthy. If Rahu should occupy the 4th house, the person born will be a fool, will cause sorrow, will have friends, will be short-lived and happy at some time or other.

नासोद्यद्वचनोऽसुतः कठिनहृद्राहो सुने कुक्षिर-

गिद्धकूरग्रहपीडितः सगुदरकङ्क्षामांभिरायुः क्षते ।

स्त्रीसंगादधनो मदेऽथ विधुरोऽवीर्यः स्वतन्त्रोऽल्पधी-

रन्ध्रेऽल्पायुरशुद्धिकृच्च विकलो वातामयोऽल्पात्मजः ॥२६॥

*Sloka 26.*—If at a person's birth Rahu should be posited in the 5th house, he will talk through the nose.

~~will be childless,~~ will be hard-hearted and suffer from belly-ache. If Rahu be in the 6th house, the person born will be troubled by his enemies, or oppressed by malefic planets (demons). He will suffer from a disease in the anus. He will be wealthy and long-lived. When Rahu occupies the 7th house, the person concerned will lose his wealth through intrigues with women, suffer separation from his beloved, lose his manhood, become self-willed and silly. If Rahu occupy the 8th house, the person born will be short-lived, will do impure acts, will be defective of a limb, will suffer from wind-disease and will have limited issue.

धर्मस्ये प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान्

ख्यातः खेऽल्पसुतोऽन्यकार्यनिरतः सत्कर्महीनोऽभयः ।

श्रोमात्रातिसुतश्चिरायुरसुरे लामे सकर्णामयः

प्रच्छन्नाघरतो बहुव्ययकरो रिःफेऽम्बुरुक्पीडितः ॥२७॥

*Sloka 27.*—If Rahu happens to be in the 9th house at a birth, the person concerned will speak opposingly. He will be the head of his clan, the headman of a village or mayor of a city and will commit unrighteous deeds. Rahu in the 10th house makes the native famous; the man will have a limited number of issue, will engage himself in other's business, will not do any good act and will be fearless. If Rahu be in the 11th house; the person born will be prosperous, will not have many children, will be long-lived and will suffer from ear disease. If Rahu should occupy the 12th house, the person concerned will be intent on committing sinful acts secretly, will spend much and will suffer from a water-disease

लभे कृतघ्नमसुखं पिशुनं विवर्णं स्थानच्युतं विकलदेहमसत्समाजम् ।  
विद्यार्थहीनमधमोक्तियुतं कुदृष्टिं पातः पराभनिरतं कुरुते धनस्थः ॥

*Sloka 28.*—The person at whose birth Ketu occupies the Lagna will be ungrateful, unhappy and bearing tales against others. He will be an outcast, fallen from his position, will have a deformed body and associating with the wicked. Ketu in the 2nd house makes the native devoid of learning and riches. His speech will be very vile in quality, and he will have a sinister look. He will ever be eating at other's tables.

आयर्वेलं धनयशःप्रमदान्नसौख्यं केतौ तृतीयभवने सहजप्रणाशम् ।  
भूक्षेत्रयानजननीसुखजन्मभूमिनाशं सुखे परगृहस्थितिमेव दत्ते ॥२९॥

*Sloka 29.*—Ketu in the 3rd house confers on the native long life, strength, wealth and fame. The person will live happily with his wife and eat good food. He will lose a brother. If Ketu be in the 4th house, the person concerned will lose his lands, vehicles, mother and happiness. He will leave his native country and dwell in a foreign place and live at the bounty of another.

पुत्रक्षयं जडरोगपिशाचपीडां दुर्बुद्धिमात्मनि खलप्रकृतिं च पापः ।  
औदार्यमुत्तमगुणं ददतां प्रसिद्धिं पष्टे प्रभुत्वमरिमर्दनमिष्टसिद्धिम् ॥

*Sloka 30.*—Ketu in the 5th house at a person's birth will cause loss of children, disease in the stomach and trouble from goblins. The native will become evil-minded and wicked. If Ketu should occupy the 6th house at a birth, the person concerned will be very magnanimous and possess the best qualities. He will attain everlasting fame, firmness and high authority, destroy his enemies and realise his wishes.

द्युनेऽवमानमसतीरतिमान्त्ररोगं पापः स्वदारवियुतिं मदधातुहानिम् ।  
स्वल्पायुरिष्टविग्रहं कलहं च रन्ध्रे शस्त्रक्षतं सकलकार्यविरोधमेव ॥

*Sloka 31.*—The person at whose birth Ketu is posited in the 7th house will suffer disrespect, seek the

company of bad women, will be afflicted by a disease relating to the bowels and will suffer loss of wife and vital power. If Ketu be in the 8th house, the person born will be short-lived, will suffer the separation of his dear friends and engage in quarrels, will meet with injury from a weapon and disappointment in all his undertakings.

पापप्रवृत्तिमशुभं पितृभारग्रहीनं दारिद्र्यमार्यजनदूषणमाह धर्मै ।  
सत्कर्मविग्रमशुचित्वमवद्यकृत्यं तेजस्विनं नभसि शौर्यमतिप्रसिद्धम् ॥

*Sloka 32.*—If Ketu should occupy the 9th house at a person's birth, he will follow a sinful course, will do unrighteous things and be deprived of his father, will be unlucky, indigent and will slander the good. When Ketu occupies the 10th house, the person born will experience obstacles to the performance of good acts, will be impure, and will be engaged in doing vile acts. He will be energetic, bold and widely renowned.

लामेऽर्थसंचयमनेकगुणं सुभोगं सद्ध्यसोपकरणं सकलार्थसिद्धिम् ।  
प्रच्छन्नपापमघमव्ययमर्थनाशं रिःके विरुद्धगतिमक्षिरुजं च पातः ॥

*Sloka 33.*—If Ketu be posited in the 11th house at a birth, the person concerned will hoard money, will have many good qualities, will enjoy himself well, will command all the facilities for getting good materials and will be successful in obtaining all his requirements. If Ketu occupy the 12th house, the person born will secretly commit sinful acts, spend money on vile things, will destroy wealth, will be of forbidden conduct, and will suffer from eye-diseases.

उदवशीशस्फुटतुल्यांशे निवसन् पूर्ण फलमाधत्ते ।  
शशिवद्राहुः कुजवकेतुः फलदाता स्वादिह संश्लोकः ॥३४॥

*Sloka 34.*—A planet produces the full effect of the Bhava in which it is when its distance (in Navamsas,



degree etc,) from the commencement of the Rasi occupied is equal to that traversed by the Lagna-point in the Lagna Rasi. It is declared by the authorities that Rahu is similar to Saturn and Ketu to Mars in giving effects.

भावसमांशकसंस्था भावफलं पूर्णमेव कलयन्ति ।

न्यूनाधिकांशयशतः फलवृद्धिहासता वाच्या ॥३५॥

इति मन्त्रेश्वरभिरचितायां फलदीपिकायां रव्यादीनां

लग्नादि द्वादशभावाश्रयफलं नाम अष्टमोऽध्यायः

*Sloka 35.*—Planets produce the full effects of the Bhavas respectively occupied by them when they are exactly posited in the (Bhavamsa=Semi-bhava=in the middle or centre of the Bhava). If they should occupy a position less or greater than the semi-bhava, the effects are declared to be correspondingly increasing or decreasing as the case may be.

Thus ends the 8th Adhyaya on "The effects of the (Sun and other planets in the 12 Bhavas from the Lagna onwards " in the work Phaladeepika composed by Mantreswara.

॥ नवमोऽध्यायः ॥

वृत्तेक्षणो दुर्बलजानुरग्रो भीरुर्जले स्थलधुमुक् सुकामी ।

संचारशीलश्चपलोऽनृतोक्तिर्मणाङ्किताङ्गः क्रियमे प्रजातः ॥१॥

ADHYAYA IX.

*Sloka 1*—The person at whose birth the sign Mesha is the Lagna will have round eyes, will be weak-kneed, fierce, afraid of water, will eat sparingly, will long for women, will always be on his legs, will be fickle, will speak falsehoods and will have bruised limbs.

पृथूरुवक्त्रः रुचिकर्मकृत्यान्मध्यान्तसौख्यः प्रमदाग्निवश्च ।

त्यागी क्षमी क्रेशसहश्च गोमान् पृष्ठास्यपार्श्वेऽङ्गयुतो वृषोत्थः ॥२॥

*Sloka 2.*—If at the birth of a person, the sign Vrishabha be rising, he will have plumpy thighs and a big face; he will be engaged in agriculture. He will be happy in the middle and concluding portions of his life. He will be fond of young women, will be liberal in gifts, will be of a forgiving disposition, will endure hardships, possess cattle, etc., and will have marks or moles on the back, face and sides.

श्यामेक्षणः कुञ्चितमूर्द्धजः स्त्रीक्रीडानुरक्तश्च परेङ्गितश्च ।

उत्तुङ्गनासः प्रियगीतनृत्तो वसन् सदान्तः सद्ने च युग्मे ॥३॥

*Sloka 3.*—When the Ascendant is Mithuna, the person born will possess black eyes, will have curled hairs, will be intent on sporting with women, will be skilled in interpreting others' thoughts, will have an elevated nose, will have a liking for music and dancing, and will always be home-keeping.

स्त्रीनिर्जितः पीनगलः समिश्रो बह्मालयस्तुङ्गकर्धनाढ्यः ।

ह्रस्वश्च वक्रो द्रुतगः कुलीरे मेधान्वितरतोयरतोऽल्पपुत्रः ॥४॥

*Sloka 4.*—The person at whose birth Karkataka is the Lagna will be henpecked, have a fleshy neck, will be surrounded by friends and possess many houses. He will have elevated buttocks, will be rich, short in stature, crooked in his views, fast in walking, intelligent, fond of water and possess very few sons.

पिङ्गेक्षणः स्थूलहनुर्विशालवक्त्रोऽभिमानी सपराक्रमः स्यात् ।

कुण्डलकान्तं वनशैलगामी मातुर्विधेयः स्थिरजीर्मृगेन्द्रे ॥५॥

*Sloka 5.*—If a person be born when the Ascendant is Simha, he will have reddish eyes, large chin, and a

broad face : he will be arrogant and powerful. He will be angry at trifles ; he would like to go to forests and hills, will be obedient to his mother and firm-minded.

कस्तांसबाहुः परवित्तगेहैः संपूज्यते सत्यरतः प्रियोक्तिः ।

ब्रीडालसाक्षः सुरतप्रियः स्याच्छास्त्रार्थविद्याल्पसुतोऽङ्गनायाम् ॥६॥

*Sloka 6.*—If a person be born when Sign Kanya is rising, his shoulders and arms will be drooping ; he becomes respectable through others' houses and wealth. He is truthful and will speak kindly. His look is faint due to modesty. He is fond of sexual enjoyment. He knows the interpretation of Sastras and will have a very limited number of children.

चलत्कुशाङ्गोऽल्पसुतोऽतिभक्तो देवद्विजानामटनो द्विनामा ।

प्रांशुश्च दक्षः क्रयविक्रयेषु धीरोऽदयस्तौलिनि मध्यवादी ॥७॥

*Sloka 7.*—The person at whose birth the Lagna is Tula has a lean and frail body, will have a limited number of children, will be intent on worshipping Gods and Brahmins, will be wandering, will have two names, will be tall in stature, will be clever in trading, brave, merciless and impartial in his argument.

वृत्तोऽरुजङ्घः पृथुनेत्रवक्षः रोगी क्षिणुत्वे गुरुतातहीनः ।

क्रूरक्रियो राजकुलामिमुख्यः कीटेऽञ्जरेखाङ्कितपाणिपादः ॥८॥

*Sloka 8.*—If a person be born when sign Vrischika is rising, he will have round thighs and knees, broad and expansive eyes and chest, suffer from diseases at a very early age and will be separated from his parents and proceptors. He will do cruel acts, will be honoured by his sovereign and his hands and feet will have marks of lotus (Padmarekha).

दीर्घास्यकण्ठः पृथुकर्णनासः कर्मोद्यतः कुञ्जतनुर्नृपेष्टः ।  
प्रागल्भ्यवाकस्यागयुतोऽरिहन्ता सान्नेकसाध्योऽश्विभवो बलाढ्यः ॥९॥

*Sloka 9.*—If the Lagna be Dhanus at a person's birth, he will have a very long face and neck; his ears and nose will be big; he will be intent on his business; he will be dwarfish in stature; he will be the favourite of the King; he will be eloquent; he will be liberal in his gifts and will destroy his enemies. He can be won over only by kind treatment and will be endowed with great strength.

अथः कृशः सत्वयुतो गृहीतवाक्योऽलसोऽगम्यजराङ्गनेष्टः ।  
धर्मध्वजो भाग्ययुतोऽटनश्च चातार्दितो नक्रभवो विलज्जः ॥१०॥

*Sloka 10.*— The following will be the characteristics of a person who is born when Makara is rising. He will be weak in the lower limbs; he will have exceeding strength or courage; he will carry out the task he has undertaken; he will be indolent; he will be attached to old women of the prohibited class. He will be a religious hypocrite. He will be fortunate; he will be always on his legs; he will suffer from wind-disease and he will be devoid of all shame.

प्रच्छन्नपापो घटतुल्यदेहो विघातदक्षोऽध्वसहोऽल्पवित्तः ।  
लुब्धः परार्थी क्षयवृद्धियुक्तो घटोद्भवः स्यात्प्रियगन्धपुष्पः ॥११॥

*Sloka 11.*—The person at whose birth sign Aquarius is rising will secretly commit sinful deeds, will have a body similar to a water-pot; will be clever in hitting or killing others; will endure long marches on roads. His means will be very limited. He will be covetous and freely utilise others' wealth and will have pecuniary losses and gains, and will be fond of perfumes and flowers.

अत्यम्बुपानः समचारुदेहः स्वदारगस्तोयजविस्रभोका ।

विद्वान्कृतहोऽभिभवत्यमित्रान् शुमेक्षणो भाग्ययुतोऽन्त्यराशौ ॥१२॥

*Sloka 12.*—If at a birth sign Meena be the Lagna, the person born will drink water excessively, will have a symmetrical and shining body, will be fond of his wife, will gain money by selling pearls and other produce of the ocean. He will be learned, feel grateful for past favours done to him, will overcome his enemies, possess very good eyes and will be fortunate,

राशेः स्वभावाश्रयरूपवर्णान् ज्ञात्वानुरूपाणि फलानि तस्य ।

युक्त्या वदेदत्र फलं विलम्बे यच्चन्द्रलग्नेऽपि तदेव वाच्यम् ॥१३॥

*Sloka 13.*—After examining the nature, place, form, color, etc., of any particular Rasi. one ought to intelligently guess the effects thereof. Whatever have been declared as the effects arising out of a particular Rasi being the Lagna, the same should also be said to come to pass, if the sign happens to be occupied by the Moon.

ग्रहे सति निजोच्चगे भवति रत्नगर्भाधिपो

महीपतिकृतस्तुतिर्महितसंपदामालयः ।

उदारगुणसंयुतो जयति विक्रमाकौ यथा

नये यशसि विक्रमे वितरणे धृतौ कौशले ॥१४॥

*Sloka 14.*—If at a birth a planet be in its exaltation, the person born will be the ruler of the earth, will receive praises from Kings, will be the abode of valuable treasures, will be endowed with excellent virtues; he will shine like King Vikramarka in all his policy, fame, valour, liberality, courage and cleverness.

स्वमन्दिरगते ग्रहे प्रभुपरिग्रहादायति

प्रभुत्वमपि वा गृहस्थितिमचञ्चलां प्राप्नुयात् ।

नयं भवनमुर्वराक्षितिमुपैति काले स्वके

जने बहुमतिं पुनः सकलनष्टवस्तुन्यपि ॥१५॥

*Sloka 15.*—If a planet should occupy his own sign in a nativity, the person concerned will during the Dasa period of the said planet attain power and strength through the help of a wealthy personage or may himself become a lord, will stick up to his residence without moving anywhere, will acquire a new house as well as lands capable of yielding every kind of crop and will be honoured by his people. He may get back even lost articles.

ग्रहः सुहृत्क्षेत्रगतः सुहृद्भिः कार्यस्य सिद्धिं नवसौहृदं च ।

सत्पुत्रजायाधनधान्यभारं ददात्ययं सर्वजनानुकूल्यम् ॥१६॥

*Sloka 16.*—The effect of a planet occupying a friends' house in a nativity will be to make the owner thereof gain success through his friends in all his attempts, cultivate new friendships, possess good sons, wife, wealth, corn and other fortunes and receive help from all people.

गते ग्रहे शत्रुगृहं निरुष्टतां पराश्रयवृत्तिं परमन्दिरस्थितिम् ।

अकिञ्चनत्वं रिपुपीडनं सदा क्षिग्धोऽपि तस्यातिरिपुत्वमाप्नुयात् ॥१७॥

*Sloka 17.*—If a planet should occupy an inimical sign, the person concerned will have a base disposition of mind. He will live in others' houses eating their food. He will be utterly destitute and will be always teased by enemies. Even a person who was originally his friend will prove inimical to him in the Dasa of such a planet.

नीचे ग्रहेऽधः पतनं स्ववृत्तर्देन्यं दुराचारमृणाप्तिमाहुः ।

नीचाश्रयं कीकटदेशवासं भृत्यत्वमध्वानमनर्थकार्यम् ॥१८॥

*Sloka 18.*—If a planet be in depression, the native

concerned will, during the planet's Dasa period, have a degradation from his position, will suffer humiliation, will do sinful deeds, will contract debts, will seek help from low people, dwell in insanitary surroundings, will do menial work, will walk long distances and commit useless acts.

ग्रहो मोढ्यं प्राप्तो मरणमचिरात् स्त्रीसुतघनैः

ग्रहीणत्वं व्यर्थे कलहमपवादं परिभवम् ।

समर्क्षस्थः खेटो न कलयति वैशेषिकफलं

सुखं वा दुःखं वा जनयति यथापूर्वमचलम् ॥१९॥

*Stoka 19.*—If a planet be eclipsed by the Sun's rays, the person born will, (during the said planet's Dasa period) meet with his end within a short time. His wife, children as well as his wealth will also be destroyed. He will unnecessarily be drawn into quarrels, will incur the odium of others and also suffer humiliation, A planet posited in a neutral's sign does not urge any marked effect, but will only leave the hapiness or misery unaffected.

वक्रं गतः स्वोच्चफलं विदध्यत्सपत्ननीचर्क्षगतोऽपि खेटः ।

वर्गोत्तमांशस्थितखेचरोऽपि स्वक्षेत्रगस्योक्तफलानि तद्वत् ॥२०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां मेषादीनां लग्नफलं

नाम नवमोऽध्यायः

*Stoka 20.*—When a planet is retrograde in his motion, he will produce effects similar to those that arise from his occupying his exalatation sign, should be even though the planet is posited in an inimical or depression sign. The effects produced by a planet situated in his Swakshetra-own house-should be ascribed to him similarly when he happens to occupy a Vargotta-mamsa.

Thus ends the 9th Adhyaya on " Effect of Mesha and other signs happening to be the Lagna" in the work,

Phaladeepika composed by Mantreswara.

## ॥ दशमोऽध्यायः ॥

शुभाधिपयुतेक्षिते सुतकलत्रमे लग्नतो  
 विधोरपि तयोः शुभं त्वितरथा न सिद्धिस्तयोः ।  
 सिताद्वयसुखाष्टगैः खरखगैरसन्मध्यगे  
 सितेऽप्यथ शुभेतरेक्षितयुते च जायावधः ॥१॥

## ADHYAYA X.

*Sloka 1.*—'If the 5th and the 7th house reckoned either from the Lagna or the Moon be occupied or aspected by the lord of the 9th house, or by benefics or their own lords, then there is good for the two Bhavas: otherwise not; i.e., the Bhavas will not bear fruit. If malefic planets are posited (1) in the 12th, 4th and 8th houses counted from Venus or if Venus be hemmed in between two malefics, or if Venus be aspected by or conjoined with malefics, there is loss of wife.

दारेऽं सुतगे प्रणष्टवनितोऽपुत्रोऽथवा धीश्वरो  
 घूने वा निधनेश्वरोऽपि कुरुते पत्नीविनाशं ध्रुवम् ।  
 क्षीणेन्दौ सुतगे व्ययास्ततनुर्गः पापैरदारात्मजः  
 स्त्रीसंगाद्धननाशनं मदगयोः स्वर्भानुभान्वोर्वेदेत् ॥२॥

*Sloka 2.*—If the lord of the 7th house be in the 5th, the native will lose his wife or become sonless. The loss of the wife is certain, if the lord of the 5th or the 8th house happens to be in the 7th. If the weak Moon be in the 5th and malefics should occupy the 12th, 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.



शुके वृश्चिकगे मदे मृतवधूः कामे वृषस्थे बुधे  
 स्त्रीनाशस्त्वथ नीचगे सुरगुरौ घृणाधिरूढे तथा ।  
 जामित्रे श्वषगे शनौ सति तथा भौमेऽथवा स्त्रीमृति-  
 श्वन्द्रक्षेत्रगयोर्मदेऽर्किकुजयोः पत्नी सती शोभना ॥३॥

*Sloka 3.—* When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die. The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Karkataka, the wife of the person concerned will be chaste, fortunate and beautiful.

अस्ते वास्तपतावसद्ग्रहयुते दृष्टेऽप्यसन्मध्यगे  
 नीचारातिगृहेऽर्ककान्त्यभिहते व्रूयात्कलत्रच्युतिम् ।  
 कामे वा सुतभाग्ययोर्विकलदारोऽसौ सपापे भृगौ  
 शुके वा कुजमन्दवर्गसहिते दृष्टे परस्त्रीरतः ॥४॥

*Sloka 4.—* If the 7th house or its lord be associated with, aspected by or posited betwixt malefics or be in depression or inimical sign, or eclipsed by the Sun's rays, loss of wife is certain. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of wife or have a crippled wife. When Venus is in a (Varga) of Mars or Saturn or has the aspect of these planets, the person born will have liaison with other people's wives.

भौमाकर्ष्यस्ते भृगुजशशिनोर्दारहीनोऽसुतो वा  
 स्त्रीवेऽस्ते वा भवति भवगौ द्वौ ग्रहौ स्त्रीद्वयं स्यात् ।  
 इन्द्रर्क्षशि मरुपतिसितौ तस्य जायाद्वयं स्यात्  
 ताभ्यां युक्तेर्गगननिलयेर्दारिसंख्यां वदन्तु ॥५॥

*Sloka 5.* If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; when there is a hermaphrodite planet in the 7th house and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases by the number of the planets in conjunction with those two. *vir.*, the lord of the 7th and Venus.

स्त्रीसंख्यां मदगैर्ग्रहैर्मृतिमसत्खेटैश्च सद्भिः स्थितिं

यूनेशे सबले शुभे सति वधूः साध्वी सुपुत्राविता ।

पापोऽपि स्वगृहं गतः शुभकरः पत्न्याश्च कामस्थितो

हित्वा पङ्क्ययरन्ध्रपान्मदनगाः सौम्यास्तु सौख्यावहाः ॥६॥

*Sloka 6.*—It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife, if he should be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

भार्यानाशस्त्वशुभसहितौ वीक्षितौ वार्यकामौ

तत्र प्राहुस्त्वशुभफलदां क्रूरदृष्टिं विशेषात् ।

एवं पत्न्या अपि सति मदे चाष्टमे वास्ति दोषः

सौम्यैर्दृष्टे सति शुभयते वंपती भाग्यवन्तौ ॥७॥

*Sloka 7.*—When the 2nd and 7th houses are either occupied or aspected by malefics there will be loss of wife ; and the effect will invariably be untoward in the case of malefic aspects. Similar predictions (about husbands) may be made from the wife's nativity when the 7th and 8th houses are likewise afflicted. But if the concerned two houses be aspected or occupied by benefics, the couple will be lucky and enjoy all comforts.

चन्द्रे समन्दे मदगे पुनर्भूः पतिर्भवेद्वाप्यसुतो चिदारः ।

नीचारिभस्थैरशुभैर्मदे स्त्रीपुंसोर्मृतिः स्यान्निधने धने वा ॥८॥

*Sloka 8.*—When the Moon along with Saturn occupies the 7th house in a woman's nativity, the woman concerned will be remarried and in the case of a male, he will be either wifeless or childless. If malefics in their depression or inimical house be posited in the 7th, the 8th or the 2nd, the demise of the wife or the husband should be predicted as the case may be.

लग्नात्कलत्रभवने समराशिसंज्ञे भावाधिपेऽपि च तथैव गतेऽसुरेज्ये ।  
सूर्याभितत्तरहिते सुतदारनाथे वीर्यान्विते तु जननं ससुतं कलत्रम् ॥

*Sloka 9.*—When the 7th house is an even sign and if the lord of that house and Venus be also similarly situated (that is, in an even sign) and if the lords of the 5th and 7th houses possessing strength are not overpowered by the Sun's rays, the person concerned will certainly be blessed with wife and children.

कुटुम्बदारव्ययराशिनाथा जीवेक्षिताः कोणचतुष्टयस्थाः ।

दारेश्वराद्विक्तकलत्रलामे सौम्याः कलत्रं ससुतं सुखाढ्यम् ॥९॥

*Sloka 10.*—If the planets owning the 2nd, the 7th and the 12th houses be aspected by Jupiter and occupy Trikona or Kendra positions, or if benefics be posited in the 2nd, the 7th and the 11th houses reckoned from the planet owning the 7th house, the wife of the native

will command all happiness and be endowed with children.

लग्नास्तनाथस्थितभांशकोणे नीचोच्चमे लीजननं च पत्युः ।

चन्द्राष्टवर्गेऽधिकविन्दुराशौ कलत्रजन्मेति तथा धवस्य ॥११॥

*Sloka 11.*—Find the Rasi and Navamsa occupied by the lords of the 1st and the 7th houses in a person's nativity. The Janma Rasi of the wife will be a sign triangular to the aforesaid Rasi or Navamsa, or it may be the exaltation or depression Rasi of the lords of the 1st and the 7th; or it will be that Rasi which contains the largest number of benefic dots in the Moon's Ashtakavarga table of the husband.

कामस्यकामाधिपभार्गवानामृक्षं दिशं शंसति तस्य पत्न्याः ।

शुकोऽस्तपो वा तनुनाथभांशकत्रिकोणमायाति तदा विवाहः ॥१२॥

*Sloka 12.*—The direction of the country of the wife will be that signified by the Rasi owned by the strongest of the three planets, viz, (1) occupying 7th house (2) owning the 7th house and (3) Venus: The marriage may be expected to come off when Venus or the lord of the 7th house in his orbit passe; through a sign which is triangular to the Rasi or Navamsa occupied by the Lord of the Lagna.

कलत्रसंस्थस्य कलत्रदृष्टेर्दशागमे वाथ कलत्रपस्य ।

यदा विलग्नाधिपतिः प्रयाति कलत्रभं तत्र कलत्रलाभः ॥१३॥

*Sloka 13.*—The acquisition of a wife may happen during the Dasa period of the planet (1) posited in the 7th house, (2) aspecting the 7th house or (3) owning the 7th house. The same may also happen, when the lord of the Lagna in his orbit comes to the Rasi representing the 7th house.

कलत्रनाथस्थितभांशकेशयोः सितक्षपानायकयोर्बलीयसः ।

दशागमे घनपयुक्तभांशकत्रिकोणगे देवगुरौ करग्रहः ॥१४॥

*Sloka 14.*—Find which of the two in the following two pairs is stronger : (1) the lords of the Rasi and Navamsa occupied by the lord of the 7th house ; (2) Venus and the Moon. During the Dasa-period of that planet when Jupiter passes through a sign triangular to the Rasi or Navamsa occupied by the lord of the 7th, the marriage may be declared to take place.

कलत्रनाथे रिपुनीचसंस्थे मूढेऽथवा पापनिरीक्षिते वा ।

कलत्रमे पापयतेऽथ दृष्टे कलत्रहानिं प्रवदन्ति सन्तः ॥१५॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कलत्रभावो  
नाम दशमोऽध्यायः

*Sloka.—15* If the lord of the 7th house occupies an inimical or depression sign, or be eclipsed or be aspected by malefics and if the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise,

Thus ends the 10th Adhyaya on " the Kalatra-Bhava or the 7th house " in the work Phala-deepika composed by Mantreswara.

॥ एकादशोऽध्यायः ॥

यद्यत्पुं प्रसवे क्षमं तदखिलं स्त्रीणां प्रिये वा वदे-

न्माङ्गल्यं निधनात् सुतांश्च नवमाल्लग्नान्नोश्चारताम् ।

भर्तारं सुभगत्वमस्तभवनात्संगं सतीत्वं सुखात्

सन्तस्तेषु शुभप्रदास्त्वशुभदाः कूरास्तदीर्षीं विना ॥१॥

ADHYAYA XI.

*Sloka 1.*— Whatever effects are declared for men's horoscopes are entirely applicable to women too, or to their husband. Her prosperity and happiness

have to be deduced from the 8th place (from the Lagna or the Moon whichever is stronger). Children should be declared through the 9th house and matters relating to her appearance beauty etc, should be determined from the Lagna. It is from the 7th place that her welfare (power of influencing her husband) and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results while malefics in theses in the above houses are productive of evil unless they happen to own the houses, in which case the effect will be good.

उदयहिमकरौ द्वौ युग्मगौ सौम्यदृष्टौ  
सुतनयपतिभूषासंषुद्धकृष्णशीला ।  
अशुभसहितदृष्टौ चौजगौ पुंसभावा  
कुटिलमतिरवद्या भर्तुरुग्रा दरिद्रा ॥२॥

*Sloka 2.*—If both the Ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable to her husband; and cruel beyond measure, and poor.

सद्राश्यंशयुते मदे द्युतियशोविद्यार्थवांस्तत्पति-  
र्व्यत्यस्ते कुतर्जुडश्च कितवो निःस्वो वियोगस्तयोः ।  
आश्रयैर्मदनस्थितैश्च विधवा मिश्रैः पुनर्भर्मेवेत्  
क्रेष्वायुषि भर्तृहन्त्यपि धने सन्तः स्वयं स्त्रीमृतिः ॥३॥

*Sloka 3.*—If the 7th house or setting Navamsa be a sign owned by a benefic, the husband of the woman

will be bright in appearance, famous, learned and wealthy. If it be otherwise, he will be deformed, and stupid or be a gambler (or deceitful) and will have lost all his wealth, and the couple will not live together. If the Rasi and Amsa of the 7th house belong to Mars or if Mars occupies it (the 7th), the female born will, become a widow ; if the planets in the 7th house be of a mixed sort, she will be remarried. If the 8th house be occupied by malefics, she will cause the destruction of her husband. If benefics should occupy the 2nd house she would herself die.

सुतस्थेऽलिस्तोगोहरिषु हिमगो चाल्पतनया

यमारार्काशर्क्षे मदनसदने सामयभगा ।

सुखे पापैर्युक्ते भवति कुलटा मन्दकुजयो-

र्गुहोऽशे लग्नेन्दू भृगुरपि च पुंश्चल्यभिहिता ॥४॥

*Sloka 4.*—When the Moon is in Scorpio, Virgo, Taurus or Leo identical with the 5th Bhava, the woman concerned will have but a few children. If the 7th house or the setting Navamsa belongs to Saturn, Mars or the Sun, the woman will have a diseased womb. If malefic planets be in the 4th Bhava, the female born will become unchaste, posited in the Rasi or Amsa of Mars or Saturn, she will be a concubine. If the Lagna, the Moon and Venus.

शुभक्षेत्रांशेऽस्ते सुभगजघना मङ्गलघती

विधोः सत्संबन्धेऽप्युदयसुखयोः साध्यतिगुणा ।

त्रिकोणे सौम्याश्चेत्सुखसुतसंपद्गणवती

बलोनाः क्रूराश्चेद्यदि भवति बन्ध्या मृतसुता ॥५॥

*Sloka 5.*—If the 7th Bhava or setting Navamsa belongs to a benefic planet, the woman born will be possessed of handsome hips and very fortunate. If

the Moon, the Lagna and the 4th house be connected with benefics, the woman concerned will be chaste, and be endowed with very good qualities. If benefics are posited in Trikona houses, she will be happy, possessed of children, and wealth and be good-natured. If the said houses be occupied by weak malefics, the woman will become barren or her children will all die early.

चन्द्रे भौमगृहे कुजादिकथितत्रिंशांशकेषु क्रमात्  
दुष्टा दास्यसती सुशीलविभवा मायाविनी दूषणी ।  
शुक्लैर्बहुदूषणान्यपतिगा पूज्या सुधीर्विभ्रता  
अर्धे छद्मवती नपुंसकसमा साध्वी गुणाढ्योत्सुका ॥६॥

*Sloka 6.*—When the Moon is in a Rasi belonging to Mars, the woman born will be (1) ill-behaved (2) a mental or slave, unchaste (3) virtuous lofty-minded and prosperous (4) deceitful and (5) frail according as the Trimsamsa of the Moon belongs to (1) Mars. (2) Saturn (3) Jupiter (4) Mercury and (5) Venus respectively. When the Moon is in sign Vrishabha or Tula the corresponding effects are: (1) She will be very frail (2) she will resort to a second husband (3) she will be highly respected (4) very intelligent and (5) famous. When the Moon occupies a house of Mercury, the respective effects are: (1) she will be dishonest (2) she will be a eunuch (3) Chaste (4) endowed with all good qualities and (5) repining.

सच्छन्दा भर्तृप्रातिन्यतिमहितगुणा शिल्पिनी साधुवृत्ता  
चान्द्रे ज्ञेये गुणाढ्या विरतिरतिगुणा कृतशिष्यातिसाध्वी ।  
मान्दे दास्यन्यसकाभितपतिरसती निष्प्रजार्थाकमे स्याद्  
दुर्भार्या हीनवृत्ता धरणिपतिवधूः पुंविषेष्टान्वसका ॥७॥

*Sloka 7.*—If the Moon be posited in Karkataka, the effects in their order are: (1) she will be self-willed and



uncontrolled (2) she will kill her husband (3) she will be endowed with many good qualities (4) she will be skilled in the Arts and (5) she will be virtuous. If the Moon occupies a sign of Jupiter, the effect will be to make the woman born (1) endowed with many good qualities (2) not to have much sexual activity (3) possess many good qualities (4) skilled in the Arts and (5) very chaste. When the Moon is in a sign owned by Saturn, the several effects will respectively be to make the female born (1) a maid servant (2) attached to another man (3) have the husband under her control (4) unchaste and (5) barren and indigent. If the Moon be in Simha, the effects of the Moon being posited in the several Trimsamsas will respectively be to make the woman born (1) a wicked wife (2) a person of despicable character (3) the wife of a king (4) one of a masculine disposition and (5) attached to a man other than her husband.

शशिलग्नसमायुक्तैः फलं त्रिंशंशकैरिदम् ।

बलाबलविकल्पेन तयोरेवं विचिन्तयेत् ॥८॥

*Sloka 8.*—The effects described above as due to the Trimsamsa or degree are occupied by the Moon at birth or those mentioned for the Trimsamsa rising at the time will come to pass according as the one Trimsamsa or the other is stronger.

ज्येष्ठभ्रातरमम्बिकां च पितरं भर्तुः कनिष्ठं कमात्

ज्येष्ठा ह्यासुरशृपंजाश्च वनिता गन्तीति तज्ज्ञा विदुः ।

चित्राद्राभुजगत्स्वराट्छतमिषश्मूलाप्रतिथ्योद्भवा

वन्ध्या वा विधवाथवा मृतसुता त्यक्ता प्रियेणाथना ॥९॥

*Sloka 9.*—Astrologers declare that (1) the eldest brother (2) the mother (3) the father (4) the youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshtha

Stabhishak, Moola, Krittika and Pushya will be barren, have become widows, mothers of children that are dead, will have been cast away by their husbands or be without wealth.

चन्द्रास्तोदयभाग्यपाः सह शुभैः सुस्थानगा भास्वराः

पूज्या बन्धुषु पुण्यकर्मकुशला सौन्दर्यभाग्यान्विता ।

मर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती

तावद्भाति सुमङ्गली च सुतनुर्यावच्छुभाख्यऽष्टमे ॥१०॥

*Sloka 10.*—If the lords of (1) the Lagna, (3) the 9th house and 3 the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics through association or aspect).

शीतज्योतिषि योषितोऽनुपचयस्थाने कुजेनेक्षिते

जातं गर्भफलप्रदं खलु रजः स्यादन्यथा निष्फलम् ।

दृष्टेऽस्मिन् गुरुणा निजोपचयगे कुर्यान्निषेकं पुमान्

अत्याज्ये समये शुभाधिकयुते पर्वादिकालोज्झिते ॥११॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां स्त्रीजातको

नाम एकादशोऽध्यायः

*Sloka 11.*—If a woman's menses set in when the Moon is in an अनुपचय (Anupachaya-1st, 2nd, 4th 5th, and 7th, 8th, 9th and 12th place and aspected by Mars, they be come favourable to conception and not otherwise. The husband should sow the seed when the

Moon occupies an उपचय Upachaya (3rd, 6th, 10th and 11th) house in respect and to the female's nativity) is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favour and unconnected with पर्व (Parva) and other objectionable period of time.

Thus ends the 11th Adhyaya "on the Horoscopes of women " in the work Phaladeepika composed by Mantreswara.

## ॥ द्वादशोऽध्यायः ॥

सुस्था विलग्नशशिनोः सुतमेशजीयाः  
सुस्थाननाथशुभदृष्टियुते सुतर्क्षे ।  
लग्नात्मपौ यदि युतौ च मिथः सुदृष्टौ  
क्षेत्रे परस्परगतौ यदि पुत्रसिद्धिः ॥६॥

## ADHYAYA XII.

*Sloka 1.* If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed, and 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i.e., other than 6th, 8th and 12th), or if the lords of the Lagna and the 5th house or be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

लग्नमरेज्यशशिनं सुतमेषु पापैर्युक्तेक्षितेष्वथ शुभैर्युक्तेक्षितेषु ।  
पापोभयेषु सुतमेषु सुतेश्वरेषु दुस्थानगेषु न भवन्ति सुताः कथंचित् ॥

*Sloka 2.*—When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics

or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dusstthanas (i. e., 6th, 8th and 12th), the person concerned can have no issue whatever.

पापे स्वर्क्षगते सुते तनयभाक् तस्मिन् सपापे पुनः

पुत्राः स्युर्बहुलाः शुभस्वभवंते सोप्रे सुते पुत्रहा ।

सन्नां चाल्पसुतर्क्षमित्यलिवृषस्त्रीतिहभानां विदुः

तद्राशौ सुतभावगेऽल्पसुतवान् कालान्तरे साध्यति ॥३॥

*Sloka 3.*—If a malefic planet owning the 5th house be in that house, the person concerned will have children. When that house is occupied by a malefic, the person will have sons in plenty. If a benefic planet should occupy the 5th house and at the same time own that sign or be in exaltation, there, the result is loss of children. The signs Vrischika, Kanya and Simha when they happen to represent the 5th house are termed childless Rasis and a person born under such a condition will be of very limited progeny and this too will be accomplished only after a long interval.

सूर्ये चाल्पसुतर्क्षगे निधनगे मन्दे कुजे लग्ने

लग्नाष्टव्ययगैः शनीक्यरुधिरैश्चास्यात्यत्मजर्क्षे सुते ।

चन्द्रे लाभगते गुरुस्थितसुतस्थाने सपापे भवे-

लभेऽनेकस्वगान्त्रिते तनयभाक्कालान्तरे यत्नतः ॥४॥

*Sloka 4.*—When the Sun is posited in the 5th house identical with childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet

and there are many planets stationed in the Lagna ; the person concerned will have a child late in life after a great effort.

सूर्ये नान्ययुते सुतर्जसहिते चन्द्रस्य गेहे स्थिते  
भौमे वा भृगुजेऽपि वा सति सुतप्राप्तिं द्वितीयस्त्रियाम् ।  
मन्दे वा बहुपुत्रवाञ्छुशनि वा सौम्येऽपि वात्यात्मजो  
देवेभ्ये बहुदारिका शशिवृहे तद्वत्सुताधिष्ठिते ॥५॥

*Sloka 5.*—If the Sun should singly (without being associated with any other planet) occupy the 5th house identical with Karkataka, there is possibility of the person concerned having children by a second wife. The same should be predicted if Mars or Venus be similarly situated. Saturn in such a position will give many children. The Moon or Mercury similarly placed will not give many while Jupiter in the Moon's sign identical with the 5th house will make the person concerned the father of many daughters.

सुखास्तदशमस्थितैरिभुमकाव्यशीतांशुभि-  
र्व्याघ्रतनयोदयेष्वभुमगेषु वंशक्षयः ।  
मदे कविविदौ मतौ गुरुरसङ्गिर्बुस्थितैः  
सुते शशिनि नैघनभ्ययतनुस्थपापैरपि ॥६॥

*Sloka 6.* The following 4 yoga; lead to family extinction : (1) The 4th, the 7th and the 10th houses in my nativity being occupied respectively by a malefic planet, Venus and the Moon ; (2) the 12th, the 8th the 5th and the first houses being occupied by malefics ; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses ; and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

पापे लग्ने लग्ने पुत्रसंस्थे बीशे बीर्ये वेदमनीन्द्रावपुत्रः ।  
भोजक्षेत्रे पुत्रगे सूर्यदृष्टे चन्द्रे पुत्रकेशमाक स्यादसुनुः ॥७॥

*Sloka 7.*—The following two yogas lead to affliction through children or barrenness: (1) a malefic in the Lagna, its lord in the 5th, the lord of the 5th in the 3rd, and the Moon in an odd Rasi or Amsa in the 5th and aspected by the Sun.

मान्दं सुतर्क्षं यदि वाऽथबोधं मान्दकपुत्रान्वितवीक्षितं चेत् ।

दत्तात्मजः स्यादुदयास्तनाथसंबन्धहीनो विग्रहः सुतेशः ॥८॥

*Sloka 8.* If the 5th bhava be a sign owned by Saturn or Mercury and is aspected by or associated with Mandi or Saturn, the person concerned will have a son by adoption, The same will be the result when the lord of the 5th house is weak and is not connected in any way with the lords of the 1st and the 7th houses.

नीचारिमूढोपगते सुतेशे रिःफारिरन्ध्राधिपसंयुते वा ।

सुतस्य नाशः कथितोऽत्र तज्ज्ञेः शुभैरदृष्टे सुतमे सुतेशे ॥९॥

*Sloka 9.*—If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses the result will be the loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

सुतनाथजीवकुजभास्करेषु यै पुरुषांशकेषु च गतेषु कुत्रचित् ।

मुनयो वदन्ति बहुपुत्रतां तदा सुतनाथवीर्यवशतः सुपुत्रताम् ॥१०॥

*Sloka 10.*—If in any nativity the lord of the 5th house, Jupiter, Mars and the Sun are all posited in male Navamsas, they lead to the possession of a good number of children, so, the sages say, the nature—good or otherwise—of the children being ascertained from the strength of the lord of the 5th house.

पुंराश्यंशे श्रीभरे पुंमहेन्द्रैर्युके दृष्टे पुंमहे पुंमस्रतिः ।

स्त्रीराश्यंशे स्त्रीमहैर्युकदृष्टे स्त्रीणां जन्म स्यात्सुतर्क्षे सुतेशे ॥११॥

*Sloka 11.*— If the house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa. or be associated with or aspected by female planets.

बलयुक्तौ स्वगृहांशेष्वर्कसितावपचयर्क्षगौ पुंसाम् ।

स्त्रीणां वा कुजचन्द्रौ यदा तदा संभवति गर्भः ॥१२॥

*Sloka 12.*—Conception (of a birth) may take place when the Sun and Venus in the case of males, and Mars and the Moon in the case of females, are possessed of strength and pass through their Rasas or Amsas identical with an Apachaya (1st, 2nd, 4th, 7th, 8th, 9th and 12th Rasi (अपचयराशि)

अशशुनीचारिनवांशकैः सुते सुतेशयुक्तैरपि तैस्तथाविधैः ।

सुतर्क्षगैर्वा गुरुभादिनांशकात्सुते फलैः पुत्रमितिर्विचिन्त्यते ॥१३॥

*Sloka —13.* The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posited along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar-examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter the sign representing the Navamsa occupied by the Sun.

जीवेष्टुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके

स्त्रीणां क्षेत्रबलं वदन्ति सुतदं मिथं प्रयासात्कलम् ।

भास्वर्युक्तगुरुस्फुटैक्यभवनेप्योजांशकेऽप्योजमे

पुंसां बीजबलं सुतप्रदमिमं मिथे तु मिथं वदेत् ॥ १४॥

*Sloka 14.*—Add together the figures representing the positions of Jupiter, the Moon and Mars in the case of female horoscopes. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i. e., Rasi male and Amsa female or *vice versa*), there will be children only after a great effort. If the sum-total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong; and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

I note below two horoscopes,—a husband and his wife.

#### HUSBAND.

Born, Tuesday the  
24th March 1891, 4-15 P. M.

(1)	11—11°—13'—2"	Sun
(2)	4—29°—16'—41"	Moon
(3)	0—19°—5'—8"	Mars
(4)	11—11°—38'—11"	Mercury
(5)	10—11°—27'—11"	Jupiter
(6)	9—27°—59'—8"	Venus
(7)	4—19°—56'—51"	Saturn
(9)	4—13°—25'—41"	Lagna

Adding (1), (6) and (5) we get  
7—20°—39'—21"=

Vrischika Rasi, Makara Navamsa. Both Rasi and Navamsa are even. So the virility in the male to produce offspring is not strong.

#### WIFE

Born, Friday, the 23rd/24th  
June 1905, night 2-30 A. M.

2—9°—10'—1"	(1)
10—28°—55'—10"	(2)
6—16°—5'—17"	(3)
3—8°—3'—21"	(4)
1—2°—11'—21"	(5)
0—24°—11'—34"	(6)
10—10°—13'—7"	(7)
0—16°—48'—14"	(8)

Adding (5), (2) and (3) we get  
6—17°—11'—51"=

Tula Rasi, Meena Navamsa  
Rasi odd. Navamsa even. The result in this case is mixed.

The couple are living and have so far no issue.

॥ सन्तानतिथिस्फुटम् ॥

पञ्चम्याच्छनिः स्फुटादिपुहतं भानुस्फुटं शोधये-

त्रीत्या तत्र तिथि सिते शुभतिथौ पुत्रोऽस्ययत्नादपि ।



कृष्णे नास्ति सुतस्तिर्येवैलवशाद्ब्रूयाद्द्वयोः पक्षयोः

दर्शे छिद्रतित्थौ च विष्टिकरणे न स्यात् स्थिराख्ये सुतः॥१५॥

*Sloka 15.*—Substract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month, there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that one has to divine the possibility of the native being blessed with issue. During an अमावास्या (Amavasya), a छिद्र (Chidra) Tithi, the विष्टि (Vishti) Karana or any one of the स्थिरकरण (Stthira-karanas), there will be no issue at all.

The छिद्र (Chidra) Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashiti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dvadasi) and (6) चतुर्दशी (Chaturdasi). These 6 are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the lunar month at the rate of 2 Karanas for each Tithi; four of these, viz., (1) चतुष्पाद (Chatushpada), (2) नागव (Nagava), (3) किंस्तुघ्न (Kimstughna) and (4) शकुन (Sakuna), are called स्थिर (Stthira) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the second half of कृष्णपक्षचतुर्दशी (Krishna Paksha Chaturdasi). The other seven, viz., (1) बव (Bava), (2) बालव (Balava), (3) कौलव (Kaulava), (4) तैथिल (Taitthila), (5) गरज (Garaja), (6) वणिज (Vanija) and (7) विष्टि (Vishti) or भद्र (Bhadra) are called चर (Chara) or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half-tithis of the lunar month beginning with the later half of शुक्लपक्षप्रथमा (Suklapaksha prathama).

Taking the sample horoscope given under the previous Sloka,

HUSBAND.	WIFE.
5 times the figures for the Moon $24-26^{\circ}-23'-25''$	5 times the figures for the Moon $51-24^{\circ}-35'-50''$
5 times the figures for the Sun $56-26^{\circ}-5'-10''$	5 times the figures for the Sun $11-45^{\circ}-50'-5''$
Subtracting _____ we get $4-0^{\circ}-18'-15''$ $=120^{\circ} 18' 15''=11\text{th Tithi} =$ Ekadasi (Bright half).	Subtracting _____ we get $43-8^{\circ}-45'-45''$ $=218^{\circ} 45' 45''=19\text{th Tithi} =$ Chaturthi (Dark half), which is a छिद्र (Chidra) Tithi.

॥ सस्तानदोषपरिहारः ॥

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौरुषसूक्तमन्त्रैः ।

षष्ठ्यां गुहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किल नागराजम् ॥१६॥

रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रवणव्रतं च ।

चतुर्दशी चेद्यदि रुद्रपूजां स्याद्द्वादशी चेत्स्मृतमभदानम् ॥१७॥

वृत्तिं पितृणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतियत्नात् ।

पक्षत्रिभागेष्वपि नागराजं स्कन्दं च सेवेत हरिं क्रमेण ॥१८॥

*Sloka 16-18.*—Should however the result happen to be one of the छिद्र (Chhidra) Tithis, the विष्टि (Vishti) Karana, or a स्थिरकरण (Stthirakarana, alluded to in the last sentence of the previous Sloka), one ought to worship God Krishna by means of the पुरुषसूक्त (Purusha Sukta) Mantras to ward off the barrenness threatening the family. If the Tithi disclosed be षष्ठी (Shashti), he ought to worship God Subrahmanya; if it be चतुर्थी (Chaturthi, he ought to propitiate the lord of serpents; if it be नवमी (Navami), he ought to arrange for the reading of रामायण (Ramayana) and hear that story; if it be अष्टमी (Ashtami), he ought to observe the श्रवण (Sravana) Vrata (by fasting); if it be चतुर्दशी (Chatur-

dasi), he must worship God Rudra (Siva) by रुद्रपारायण (Rudraparayana); If it be द्वादशी (Dwadasi) he must propitiate the Gods by liberal feeding; if it be अमावास्या (Amavasya) or पौर्णमी (Pournami), he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz., after कृष्णपक्षदशमी (Krishna Paksha Dasami). Generally, in the dark half of a month to which-so ever of the three divisions a Tithi may belong, worship ought to be resorted to: the particular deity to be propitiated being नागराज (Nagaraja) in the first division, viz., 1—5 Tithis), स्कन्द (Skanda) in the second (next 5 Tithis—i. e., 6—10) and हरि (Hari) in the third (or last 5).

पुत्रेशो रिपुनीचमोऽस्तमयगो रिःफाष्टमारि स्थित-

स्तद्वत्पुत्रगृहस्थितोऽपि यदि वा दुःस्थानपस्तद्वशान् ।

पुत्राभावनिदानमेव कथयेत् तत्तत्खेचराक्रान्तम्-

प्रोक्तेर्देवतभूरुहैरपि मृगैः सन्तानहेतुं षडेत् ॥१९॥

*Sloka 19.*—If at a birth the lord of the 5th house be posited in its inimical or depression sign or be eclipsed (by the Sun's rays) or occupy any of the दुःस्थानानि (Dus-sthanas, viz., the 6th, the 8th or the 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, the 8th or the 12th one ought to declare childlessness as an inevitable result, He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

द्रोहाच्छंभुसुपर्णयानंहि सुतः शापात्पितृणां रवे-

रिन्दोर्मातृसुवासिनीभगवतीकोपान्मनोदोषतः ।

स्वग्रामस्थितदेवतागुहरिपुञ्जात्युन्धदोषात्कुजे  
 शापाद्बालकृताद्विलालवधतः श्रीविष्णुकोपाद्बुधे ॥२०॥  
 पारंपर्यसुरप्रियद्विजगुरुद्रोहात्फलाढ्यद्रुम-  
 च्छेदाद्देवगुरौ तथा सति भृगौ पुण्यद्रुमच्छेदानान् ।  
 साध्वीगोकुलजानदोषवशतो यक्ष्यादिकांमेन सा  
 मन्देऽश्वत्थवधाद्रुपा पितृपतेः प्रेतैः पिशाचादिभिः ॥२१॥  
 सर्भानौ सुतगे सुतेरासहिते सर्पस्य शापात्तथा  
 केतो ब्राह्मणशापतश्च गुलिके प्रेतोत्थशापं वदेत् ।  
 शुकेन्द्र गुलिकावितो यदि वधूगोहनिमाहुः सुते  
 जीवो वाथ शिखी समान्दिरिह चेद्भदेवहत्याऽसुतः ॥२२॥

Sloka 20—22. If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Siva and Garuda' and the consequent curse of the Manes; if the Moon, it will be due to the displeasure and anger of the mother, a सुमङ्गली (Sumangali) or other venerable woman owing to her feelings having been hurt; in the case of Mars, it will be due to some fault done to the village deity, to God कार्तिकेय (Kartikeya), to an enemy, or one's Dayadins; if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu; if Jupiter be such planet, it will be due to some harm done to the hereditary Brahmin family priest or the destruction of a tree full of fruits: if the lord of 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow kind or a sinful deed to people that ought to be revered; if Saturn be the planet under advertance, it will be due to the destruction of an अश्वत्थ (Aswattha or

Pipul tree or on account of (यम) Yama's ire or through departed spirits, goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed sprits, If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin.

**बिडालवधतः** is another reading in the last quarter of the 20th Sloka.

एवं हि जन्मसमये बहुपूर्वजन्मकर्माजितं दुरितमस्य वदन्ति तज्ज्ञाः ।  
तत्तद्गृहेकजपदानशुभक्रियाभिस्तद्दोषशान्तिमिह शंसन्तु पुत्रसिद्ध्यै ॥

*Sloka 23.*—Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son, persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुस्नानं कीर्तनं सत्कथायाः पूजां शर्भाः श्रीपतेः सद्गतानि ।  
दानं श्राद्धं कर्जनागप्रतिष्ठां कुर्यादितैः प्राप्नुयात्सन्ततिं सः ॥२४॥

*Sloka.—24* A holy bath in Rameswaram. engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity—these are the various modes recommended by which one can attain progeny.

लग्नास्तपुत्रपतिजीवदशापहारे पुत्रेक्षकस्य सुतगस्य च पुत्रसिद्धिः ।  
पुत्रेशराशिमथवा यमकण्टकक्षं जीवे गते तनयसिद्धिरथांशमे वा ॥

*Sloka 25.*—The birth of a son should be expected during the Dasa or Apahara of any one of the 6 planets, viz., (1) the lord of the Lagna, (2) the lord of the 7th, (3) the lord of the 5th. (4) Jupiter; (5) the planet aspecting the 5th. house or (6) the one occupying the 5th house or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the उपग्रह (Upagraha) Yamakantaka.

लग्नाधीनः पुत्रनाथेन योगं न्योद्ये स्वर्क्षे चारगत्या समेति ।  
पुत्रप्राप्तिः स्यात्तदा लग्ननाथः पुत्रर्क्षे चायाति धीशासभं वा ॥२६॥

*Sloka 26.*—Find when the lord of Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the birth of a son is possible.

विलग्नकामात्मजनायकानां योगात्समानीय दशां महाख्याम् ।  
सुतस्थतद्वीक्षकतत्पतीनां दशापहारेषु सुतोद्भवः स्यात् ॥२७॥

*Sloka 27.* Add the figures of the following three planets:—(1) The lord of the Lagna (2) the lord of the 7th house and (3) the lord of the 5th house. During the course of the Maha Dasa represented by the ruler of the asterism and in the Apaharas of any one of the following, viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the birth of a son may be predicted.

सुतपतिगुवारथवा तद्युक्तराश्यंशकाधिपानां वा ।  
बलसहितस्य दशायामपहारे वा सुतप्राप्तिः ॥२८॥

*Sloka 28.*—Find which of the following is strong :—  
(1) The lord of the 5th house (2) Jupiter, (3), (4), (5) and (6) the lords respectively of the Rasis and Navam-sas occupied by (1) and (2). During the Dasa or Apa-hara of this strong planet, birth of a son is possible.

जीवे तु जीवात्मजनाथभांशकत्रिकोणने पुत्रजनिर्भवेष्टृणाम् ।  
अथान्यशास्त्रेण च जन्मकालतो निरूपयेत्सन्ततिलक्षणं बुधः ॥२९॥

*Sloka 29.*—Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Amsa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at the birth time of the native.

जन्मनक्षत्रनाथस्य प्रत्युरर्थाधिपस्य च ।

स्फुटयोगं गते जीवे त्रिकोणे वा सुतोद्भवः ॥३०॥

*Sloka 30.*—Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the birth of a son is possible.

निवेकलग्नान्निपस्तृतीये राशौ यदा चारवशादुपैति ।

आधानलग्नान्निपस्तृतीये राशौ यदा जन्म वदेन्नराणाम् ॥३१॥

*Sloka 31.*—The birth (of a child) may also take place when the Sun in his orbit passes through the third sign reckoned from the Rasi representing the निवेक (Nisheka) Lagna or transits a Rasi triangular to the आधान (Adhana) Lagna.

आधानलग्नात्सुतमेषजन्मभाग्येऽपि वा पुण्यवशाच्च वाच्यम् ।  
आधानलग्ने शुभदृष्टियोने दीर्घायुरैश्वर्ययुतो नरः स्यात् ॥३२॥

*Sloka 32.*—If a birth takes place in a Lagna which is the 5th or the 9th from the Adhana Lagna, it should be declared as through the effects of the native's good actions done in previous births. If benefics should occupy or aspect the Adhana Lagna, the person born will be endowed with long life, wealth and happiness.

तत्कालेन्दुद्वादशांशे मेषात्तावति मेषेऽपि वा ।

तस्मात्तावति मेषे वाऽपि जन्मचन्द्रं वदेद्बुधः ॥३३॥

*Sloka 33.*—Find the exact द्वादशांश (Dwadasamsa) of the Moon at the time of the आधान (Adhana) and the Rasi to which it belongs. Count from (Mesha or from) this sign as many Rasas as the number represented by the द्वादशांश (Dwadasamsa) in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected.

प्रश्नात्मजस्वीकरणोपनीतिकन्याप्रदानाभिनवार्तवेषु ।

आधानकालेऽपि च जन्मतुल्यं फलं वदेज्जन्मविलम्बतश्च ॥३४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां पुत्रचिन्ता

नाम द्वादशोऽध्यायः

*Sloka 34.*—One ought to predict effects by a consideration of (the positions of the several planets with respect to) the Moon and the Lagna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first maturity, or the time of impregnation, as he would if a birth had taken place at the time.

Thus ends the 12th Adhyaya on "Issue or Children" in the work Phaladeepika composed by Mantreswara.



## ॥ त्रयोदशाऽध्यायः ॥

जाते कुमारे सति पूर्वमार्यैरायुर्विचिन्त्यं हि ततः कलानि ।  
विचारणीया गुणिनि स्थिते तद्गुणाः समस्ताः खलु लक्षणज्ञैः ॥१॥

### ADHYAYA XIII.

*Sloka 1.*—The first thing that ought to be done by the elders when a son is born is the determining of the longevity or otherwise, and then only of the other effects. If the nativity be found to possess also some merits, they ought to be investigated with the help of persons proficient in the science of Astrology.

केचिद्यथाधानविलग्नमन्ये शीर्षोदयं भूपतनं हि केचित् ।  
होराविदश्चेतनकायोन्योर्वियोगकालं कथयन्ति लग्नम् ॥२॥

*Sloka 2.*—As regards the correct determining of the Lagna of birth, some opine that it is the time of आधान (Adhana) or impregnation; others say that it is the time when the head (of the infant) emerges; some others say that it is the time when the child (falls to) touches the ground; while other experts in Astrology hold that it is the time when the child gets itself completely separated from the mother's womb.

आद्यादशाब्दान्तरयोनिजन्मनामायुष्कला निश्चयितुं न शक्यते ।  
मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकः ॥३॥

*Sloka 3.*—In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

आद्ये चतुष्के जननीकृताद्यैर्मध्ये च पित्रार्जितपापसङ्केः ।  
बालस्तदन्त्यासु चतुःशरन्सु स्वकीयदोषैः समुपैति नाशम् ॥४॥

*Sloka 4.*—If the child dies in the first four years, it is because of the mother's sins. If in the middle four years, it is owing to the accumulated sins of the father. If it comes by its death in the last four years, it must be due to its own sins (in a previous birth).

तद्दोषशान्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।

आयुष्करं कर्म विधाय तातो बालं चिकित्सादिभिरेव रक्षेत् ॥२॥

*Sloka 5.* In order to ward off the evil effects enunciated above, the father should arrange for the performance of religious rites preceded by the incantations of Mantras and offerings of oblations by the pouring of ghee into consecrated fire on every birthday of the child till its 12th year; supplementing these with suitable medical treatments and the like, the life of the child must be promoted and the child protected.

अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्रादुराविशति स्यात् ।

अल्पं चाद्वात्रिंशत् मध्यमायुश्चासप्तत्याः पूर्णमायुः शतान्तम् ॥३॥

*Sloka 6.*—The first eight years in men's lives is the period of बालारिष्ट (Balarishta)—ills that afflict children. Till the 20th year, they say, it is the योगारिष्ट (Yogarishhta) period (evil brought on by planetary conjunctions). It is called अल्पायुस् (Alpayus) or short life when the period extends to 32. It is called मध्यमायुस् (Madhyamayus) or middle age when the period of life extends to 70 years. It is पूर्णायुस् (Purnayus) when the period of life extends to 100 years.

नृणां वर्षशतं ह्यायुस्तस्मिन्नेधा विभज्यते ।

अल्पं मध्यं दीर्घमायुरित्येतत्सर्वसम्मतम् ॥४॥

*Sloka 7.*—A hundred years are generally reckoned as the period of life for human beings. The division of

this period into three portions constitute respectively the life period of a short-lived, middle-aged and long-lived person and is recognised universally.

मृत्युः स्याद्दिनमृत्युरुविषघटीकालेऽथ तिष्येऽम्बुमे

ताताम्बासुतमातुलान्पदवशात्त्वाष्ट्रे च हन्यात्तथा ।

मूलक्षे पितृमातृवंशविलयं तस्यान्त्यपादे भ्रियं

सार्पं व्यस्तमिदं फलं न शुभसम्बन्धं विलग्नं यदि ॥८॥

*Sloka 8.*—If a birth occurs in any of the evil Yogas दिनमृत्यु (Dinamrityu), दिनरोग (Dinaroga) or विषघटीकाल (Vishaghatikala), the child will die very soon. If there be a birth when the Moon is in the asterisms पुष्य (Pushya), पूर्वाषाढा (Purvashadha), and चित्रा (Chitra), the death of the father, the mother, the child or the maternal uncle respectively should be predicted according as the Moon is stationed in the 1st, 2nd, 3rd or 4th quarter of any of these stars at the time. If a birth occurs when the Moon is in मूला (Moola) and if the Lagna should also have no connection with any of the benefic planets either by occupation or by aspect, the destruction respectively of the father, the mother or of the family itself should be expected according as the Moon is in the 1st, 2nd or the 3rd quarter. But if the birth be when the Moon is in the 4th quarter of Moola (मूला), there will be prosperity and wealth. In the case of Aslesha (आश्लेषा), the result will be reverse.

दिनमृत्यु (Dinamrityu) and दिनरोग (Dinaroga) are thus defined in कालप्रकाशिका (Kalaprasika) :

वसुहस्तौ विशाखाद्रे बुध्न्याही याम्यनैर्ऋते ।

इन्द्रेषु च चतुर्विंशः क्रमशो मृत्यवो हि चेत् ॥

सार्पबुध्न्यौ याम्यमूले श्रोणार्थम्णेऽनिलेन्दुमे ।

रोगास्तद्वद्वयेऽपीन्दोः काले तु बलिनो शुभाः ॥

The first quarter of धनिष्ठा (Dhanishtha) and हस्ता (Hasta); the second quarter of विशखा (Visakha) and आर्द्रा (Ardra); the 3rd quarter of उत्तराभाद्रपदा (Uttarabhadrapada) and आश्लेषा (Ashlesha); and the 4th quarter of भरणी (Bharani) and मूला (Moola) are termed दिनमृत्यु (Dinamrityu), and evil Yoga, powerful only if it occurs during day time.

The first quarter of आश्लेषा (Ashlesha) and उत्तराभाद्रपदा (Uttarabhadrapada); the second quarter of भरणी (Bharani) and मूला (Moola); the third quarter of उत्तरफल्गुनी (Uttaraphalguni) and श्रवण (Shravana); and the fourth quarter of स्वाती (Swati) and मृगशिरा (Mrigasiras) are known as दिनरोग (Dinaroga), the evil influence of which exists only if it occurs during day time. These two (*viz.* Dinamrityu and Dinaroga) are however devoid of evil if they occur during night.

For विषघटिका (Vishaghatika), see जा. पा. V—112, p. 283.

पापाक्षेपितराशिसन्धिजनने सद्यो विनाशं ध्रुवं  
गण्डान्ते पितृमातृहा शिशुमृतिर्जीवेद्यदि क्षमापतिः ।  
जातः सन्धिचतुष्टयेऽप्यशुभसंयुक्तेक्षिते स्यान्मृति-  
मृत्योर्भागगते च सा सति विधौ केन्द्रेऽष्टमे वा मृतिः ॥९॥

*Sloka 9.*—If a birth happens at the extreme end of a Rasi which is (occupied by) associated with or aspected by a malefic planet, the child will surely meet with its death at once. If the birth be at a गण्डान्त (Gandantha *vide* I-4 *supra*), the father, the mother, or the child itself will die. Should however the child survive, he will become a king. If born at the junction of any one of the four corners identical with the conjunction of or aspect by a malefic, the death of the child will soon happen. The same result will occur if the Moon at birth attains the fateful degree in any sign (*vide* next *sloka infra*) and is at the same time posited in a Kendra or the 8th house.

चान्द्रं रूपं लोकशूरो वरहः कुड्ये चित्रं भाग्यलोके मुखानाम् ।  
मेने राज्यं मृत्युभागाः प्रदिष्टा मेषादीनां वर्णसंख्यैर्हिमांशोः ॥१०॥

*Sloka 10.*—If the degrees attained by the Moon in Mesha and the other signs be respectively 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12, they indicate death. (Vide also जा. पा. p. 38).

दानं धेनो रुद्र रौद्री मुखेन भाग्यो भानुगोत्र जाया नखेन ।  
पुत्री नित्यं मृत्युभागाः क्रमेण मेषादीनां तेषु जातो गतायुः ॥११॥

*Sloka 11.*—The following are (also) respectively deemed (by some others) as मृत्युभागाः (Mrityubhagas or fateful degrees) in the several signs from Mesha onwards : 8, 9, 22, 22, 25, 14, 4, 22, 18, 20, 21 and 10.

रन्ध्रे केन्द्रेषु पापैरुदयनिधनगैर्वाथ लग्नास्तयोर्वा  
लग्नेऽब्जेवोग्रमध्ये व्ययमृतिरिपुगे दुर्वले शीतभानौ ।  
क्षीणेन्दौ साशुमे वा तनुमदगुरुष्वीभाजि रन्ध्रास्तगोत्रे-  
मृत्युः स्यादाशु केन्द्रे न यदि शुभखगाः सद्युतिर्वीक्षणं वा ॥१२॥

*Sloka 12.*—One may predict the death of the child to occur very soon in the following case : viz., (1) when malefics occupy (by themselves) the 8th and the Kendra houses, (2) when malefics are all placed in the 1st and the 8th houses (3) when they occupy the 1st and the 7th, (4) when the Moon or the Lagna is betwixt two malefics, (5) if the Moon being devoid of strength occupy the 6th, the 8th or the 12th, (6) if the waning Moon in conjunction with a malefic, is in the 1st, 5th, 7th, or 9th house (7) if the malefics be in the 8th and 7th and (8) when no benefic planets occupy or aspect a Kendra house.

जन्मेशोऽथ विलग्नो यदि भवेद्दुस्थोऽबलो वत्सरै-  
स्तद्राशिप्रमितैश्च मारयति तन्मासैर्दृग्गणाधिपः ।

अंशो दिवसैस्तथा यदि मृतिर्द्विन्यादियोगान्वह-  
नालोच्य प्रवदेत्सुताष्टमगतैः पापैररिष्टं शिशोः ॥१३॥

*Sloka 13.*—When the lord of the Lagna or of the sign occupied by the Moon at birth is weak and badly placed (i.e., in the 6th, 8th or 12th house), the child will die within as many years as are represented by the said sign (when counted from Mesha). If the planet owning the Lagna-decanate or the decanate occupied by the Moon be weak and badly placed, the period of exit of the child will be as many months as are represented by the sign owning the decanate in question. The period of life will be so many days from birth as are signified by the Rasi owning the Navamsa Lagna or Chandra Navamsa when the planet owning this is weak and similarly badly-placed. After a careful examination as to which among the two or three possibilities predominates and what malefics are positioned in the 5th and the 8th houses, one ought to divine about the ills of the child.

लग्नेन्द्रोस्तदधीशयोरपि मिथो लग्नेशनन्धेशयो-  
द्रैक्काणात्स्यनवांशकादपि मिथस्तद्द्वादशांशात्कमात् ।  
आयुर्दीर्घसमात्पतां चरनगङ्गैश्चरेऽथ स्थिरे  
ब्रूयाद्द्वन्द्वचरस्थिरैरुभयभैः स्थास्नुद्विदेहाटनैः ॥१४॥

*Sloka 14.*—Consider the following 3 pairs \* (A) the decanate Rasis of the Lagna and the Moon; (B) the

लग्नेन्द्रैक्काण राशि  
Lagna drekkana Rasi

लग्नेशनवांश राशि  
Lagnesa Navamsa Rasi

\* A

चन्द्रद्रैक्काण राशि  
Chandra drekkana Rasi

B

चन्द्रेशनवांश राशि  
Chandresa Navamsa Rasi

## C

लघ्नेशद्वादशांश राशि

Lagnesa Dwadasamsa

Rasi

चन्द्रेशद्वादशांश राशि

Chandresa Dwadasamsa

Rasi

चर (Chara)

चर (Chara)

चर (Chara)

स्थिर (Stthira)

स्थिर (Stthira)

स्थिर (Stthira)

उभय (Ubhaya)

उभय (Ubhaya)

उभय (Ubhaya)

चर (Chara)

स्थिर (Stthira)

उभय (Ubhaya)

उभय (Ubhaya)

चर (Chara)

स्थिर (Stthira)

स्थिर (Stthira)

उभय (Ubhaya)

चर (Chara)

दीर्घ (Dirgha)

मध्य (Madhya)

अल्प (Alpa)

दीर्घ (Dirgha)

मध्या (Madhya)

अल्प (Alpa)

दीर्घ (Dirgha)

मध्य (Madhya)

अल्प (Alpa)

Navamsa Rasis of the lord of the Lagna and the lord of the sign occupied by the Moon and (C) the Dwadasamsa Rasis of the lord of the Lagna and of the lord of the 8th house. The life of the child may be pronounced as दीर्घ (Deergha), मध्य (Madhya) and अल्प (Alpa) according as (a) when one of the Rasis in the said 3 pairs is a चर (Chara) sign the other is a चर (Chara), स्थिर (Stthira) and उभय (Ubhaya) sign, (b) when one of the Rasis is a स्थिर (Stthira) sign, the other is a द्वन्द्व (Dwandwa), चर (Chara) and स्थिर (Stthira) sign and (c) when one of the Rasis is a द्वन्द्व (Dwandwa) sign the other is in a स्थिर (Stthira) द्वन्द्व (Dwandwa) and चर (Chara) sign respectively.

ब ब

लग्नाधीशशुभाः क्रमाद्बहुसमाख्यायुषि केन्द्रादिगाः

रन्ध्रेगोम्रखगास्तथा यदि गता व्यस्तं विदध्युः फलम् ।

जन्मेशाष्टमनाथयोरुदयपच्छिद्रशयोर्मैत्रतो

भाखल्लग्नयोरधिरायुरहितेऽल्पायुः समे मध्यमः ॥२५॥

*Sloka 15.*—The life of the native may be pronounced as long, medium and short according as the benefics and the lord of the Lagna are all posited in Kendra, Panaphara and Apoklima houses respectively. If the lord of the 8th house and the malefics occupy similar positions, the reverse should be predicted. Ascertain the friendship or otherwise of the following pairs: (1) the lord of the house occupied by the Moon and that of the 8th house from the Moon (2) lord of the Lagna and that of the 8th house from the Lagna and (3) the Sun and the lord of the Lagna. If they are friendly, the native will be long-lived; if inimical, he will be short-lived; if neutral, he will have medium life.

लग्नाधिपो लग्ननवांशनायको जन्मेश्वरो जन्मनवांशनायकः ।  
स्वखाष्टमेगाद्यदि चेद्दलान्वितो दीर्घायुषः स्युर्विपरीतमन्यथा ॥१६॥

*Sloka 16.*—If the lord of the Lagna Rasi and the lord of the Lagna Navamsa be stronger; than the lords of the 8th house reckoned from each, the native will be long-lived. The same remark holds good with respect to the lord of the Rasi occupied by the Moon or the lord of the Moon's Navamsa. If otherwise, the reverse will be the result.

लग्नेश्वरादतिबली निधनेश्वरोऽसौ  
केन्द्रस्थितो निधनरिः फगतैश्च पापैः ।  
तस्यायुरल्पमथवा यदि मध्यमायु-  
रुत्साहसङ्कटवशात्परमायुरेति ॥१७॥

*Sloka 17.*—If the lord of the 8th house possessing greater strength than that of the lord of the Lagna occupy a Kendra, and if malefics be posited in the 8th and 12th houses, the life of the native will be short, or he maybe of medium life, or even prolong his life to the full period with the vicissitudes of happiness and misery.



नरोऽल्पायुर्योगे प्रथमभगणे नश्यति शने-  
 द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।  
 तृतीये निर्याणं स्फुटजशनिगुर्वर्कहिमगून्  
 दशां भुक्तिं कष्टामपि वदति निश्चित्य सुमतिः ॥१८॥

*Sloka 18.*—In the case of an अल्पायुर्योग (Alpayur-yoga), the person meets with his death when Saturn during his transit reaches in his first cycle the particular portion of the zodiac signified by the sum-total of the figures (representing the position at nativity) of Saturn, Jupiter, the Sun and the Moon. If the native is found to be of medium life, the event will come off in the 2nd cycle. It will happen in the 3rd, if the native is pronounced to be a long-lived one. A clever astrologer will predict the event after also satisfying that the Dasa and Bhukti at the time is untoward.

सपापो लग्नेशो रविहतरुचिर्नचरिपुगो  
 यदा दुःस्थानेषु स्थितिमुपगतो गोचरवशात् ।  
 तनौ वा तद्योगो यदि निधनमाहुस्तनुभृतां  
 नवांशाद्देकाणाच्छिरकरलग्नादपि वदेत् ॥१९॥

*Sloka 19.*—If the lord of the Lagna be associated with a malefic and be eclipsed by the Sun's rays or be in depression or an inimical sign, the demise of the native will have to be predicted, when the same lord in his transit happens to occupy one of the Dussthanas (6th, 8th or 12th) or the Lagna or be somehow connected with it. The same event may also be predicted from the Navamsa Lagna, the decanate Lagna or the Lagna Rasi occupied by the Moon.

शशी तदारूढगृहाधिपश्च लग्नाधिनाथश्च यदा त्रयोऽमी ।  
 गुणाधिकाः सद्गृहद्विभुक्ता गुणाधिकं तं कथयन्ति कालम् ॥२०॥

*Sloka 20.*—If the following three planets, viz., the Moon, the lord of the sign occupied by the same and the lord of the Lagna be all well-placed by being associated with or aspected by good planets and possess many points of strength, that time must be declared as very auspicious and favourable to the native concerned.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभखगैरवलोक्यमानः ।

मृत्युं विहाय विदधाति स दीर्घमायुः

साङ्गं गुणैर्बहुभिरूर्जितराजलक्ष्म्या ॥२१॥

*Sloka 21.*—The lord of the rising sign being possessed of great strength and unaspected by malefic planets but aspected by benefic ones and occupying a Kendra position, wards off death and secures to the child long-life graced with numerous virtues and an illustrious or powerful sovereignty.

सर्वातिशाय्यतिबलः स्फुरदंशुजालो

लग्ने स्थितः प्रशमयेत् सुरराजमन्त्री ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव चक्रधरे प्रणामः ॥२२॥

*Sloka 22.*—If Jupiter, the minister of the Gods, endowed with all surpassing strength and glittering with his full collection of rays, is posited in the Lagna, he can singly ward off many of the evils which would otherwise be difficult to be got over, just as a humble salutation placed with all sincerity before the lord Vishnu.

मूर्तेस्त्रिकोणागमकण्टकेषु रवीन्दुजीवर्क्षनवांशसंस्थः ।

सुकर्मकृन्नित्यमशेषदोषान्मुष्णाति बर्द्धिष्णुरनुष्णरश्मिः ॥२३॥

*Sloka 23.*—The waxing Moon if posited in a Trikona,

the 11th house or a Kendra position with respect to the Lagna and at the same time in a sign or Navamsa belonging to the Sun, Moon or Jupiter, will conduce to the performance of meritorious deeds every day. And ward off completely all ills.

केन्द्रत्रिकोणनिधनेषु न यस्य पापा

लग्नाधिपः सुरगुरुश्च चतुष्टयस्थौ ।

भुक्त्वा सुखानि विविधानि सुपुण्यकर्मा

जीवेच्च वत्सरशतं स विमुक्तारोगः ॥२४॥

*Sloka 24.*—If, in a nativity, there be no malefics in the 1st, 4th, 5th, 7th, 8th, 9th and 10th houses, and if the lord of the Lagna and Jupiter occupy Kendra positions, the person concerned will perform many good acts, enjoy all kinds of comforts, and live for a hundred years free from disease.

श्रीपत्यदीरितदशाभिरथाष्टवर्गाद्यत्कालचक्रदशयोद्बुद्धशाप्रकारात् ।

सम्यक्स्फुटाभिहतया क्रियासत्वाक्यादायुर्वृद्धो वदतु भूरिपरीक्षया च॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां आयुर्भाषो

नाम त्रयोदशोऽध्यायः

*Sloka 25.*—Through the Dasas enunciated by Sripati, through Ashtakavarga, through Kalachakra Dasa and through the Ududasa system, a wise man ought to predict the Ayus of the native by the application of suitable rules after a correct calculation of the several planetary positions, careful working, and a minute scrutiny.

Thus ends the 12th Adhyaya on "the Length of Life" in the work Phaladeepika composed by Mantreswara.

## ॥ चतुर्दशोऽध्यायः ॥

## ADHYAYA XIV.

रोगस्य चिन्तामपि रोगभावस्थितैर्ग्रहेर्वा व्ययमृत्युसंस्थैः ।  
रोगेश्वरेणापि तदन्वितैर्वा द्वित्र्यादिसम्बादवशाद्वदन्तु ॥१॥

*Sloka 1.*—Anything about diseases ought to be divined through (1) the planets posited in the 6th house (2) those posited in the 8th and 12th houses (3) the planet owning the 6th house or (4) those in conjunction with that planet. The particular disease may be predicted if the same happens to be signified by two, three or more independent Yogas.

पित्तोष्णज्वरतापदेहतपनापसारहृत्कोडज-  
व्याधीन्वक्ति रविर्दृगार्त्यरिभयं त्वग्दोषमस्थिरतिम् ।  
काष्ठाग्न्यस्त्रविषार्तिदारतनयव्यापञ्चतुष्पाद्भयं  
चोरक्षमापतिधर्मदेवफणभृद्भूतेशभूतं भयम् ॥२॥

*Sloka 2.*—High fever dominated by vitiated bile, burning of the whole body, epilepsy, heart-disease, eye-trouble, danger from enemies, skin-disease, lucaria (अस्थिरुति-Astthisruti), danger from wood, fire, weapon, and poison, trouble to one's wife, children and fear of quadruped, thief, the sovereign, the God Yama, serpent and God Siva,—all these may be caused by the Sun.

निद्रालस्यकफातिसारपिटकाः शीतज्वरं चन्द्रमाः  
शृङ्गयज्ञाहतिमग्निमान्द्यमरुचिं योषिष्यथाकामिलाः ।  
चेतःभ्रान्तिमसृग्विकारमुदकाद्भीतिं च बालग्रहाद्  
दुर्गाकिन्नरधर्मदेवफणभृद्यक्ष्याश्च भीतिं वदेत् ॥३॥

*Sloka 3.*—Excessive sleep, Laziness, phlegmatic affection, (कफरोग - Kapharoga), diarrhoea, carbuncle,

malarial-fever (typhoid) danger from horned and water animals, indigestion अग्निमान्द्यं - Agnimandya', tastelessness (अरुचि - Aruchi - Anorexia), trouble from or to women, jaundice, mental aberration, impurity of blood, danger from water, Balagrahas, Goddess Durga, Kinna-ras, God Yama, 'serpents and from female Yaksha may be expected through the Moon.

तृष्णासूक्ष्मोपपित्तज्वरमनलविषास्त्रार्तिकुप्राक्षिरोगान्  
गुल्मापसारमज्जाविहतिपरुषतापामिकादेहभङ्गान् ।  
भूपारिस्तेनपीडां सहजसुतसुहृद्वैरियुद्धं विधत्ते  
रक्षोगन्धर्वघोरग्रहभयमवनीसूनुर्ध्वङ्गरोगम् ॥४॥

*Sloka 4.*—The disease and untoward events originated by Mars are: excessive thirst, morbid irritation of blood bilious fever, danger from fire, poison, weapons, leprosy, eye-diseases, appendicitis, epilepsy, injury to the marrow, roughness of the body, psoriasis (पाम - Pama), bodily deformities, trouble from the sovereign, enemies and thieves, fighting with brothers, sons, and foes, friends fear from evil spirits, Gandharvas, and frightful demons and diseases affecting the upper limbs of the body (such as lungs, throat, teeth, tongue, ear, nose, etc.).

पामिका (Pamika) is synonymous with विचर्चिका (Vicharchika-Psoriasis).

भ्रान्तिं दुर्बचनं दृगामयगलघ्राणोत्थरोगं ज्वरं  
पित्तश्लेष्मसमीरजं विषमपि त्वग्दोषपाण्डुमयान् ।  
दुःस्वप्नं च विचर्चिकाग्निपतने पारुष्यबन्धश्रमान्  
गन्धर्वक्षितिहर्म्यवाहिभिरपि ज्ञो वक्ति पीडां ग्रहैः ॥५॥

*Sloka 5.*—Mercury brings on mental disease, trouble to the vocal organs, eye-disease, diseases of throat and nose, fever, diseases arising from the three

humours वात (Vata), पित्त (Pittha) and कफ (Kapha), poison, skin diseases, anaemia, bad dreams, itches and scab (Psoriasis), falling into the fire, roughness or dryness of the body imprisonment and exhaustion, and harm from evil demons moving in the abodes of Gandharvas, and in fiery pits (where these evil spirits usually dwell) [or Gandharvas, the Earth, mansions and horses, etc., as well as evil spirits.]

गुल्मान्त्रज्वरशोकमोहकफजान् श्रोत्रार्तिमोहामयान्

देवस्थाननिधिप्रपीडनमहीदेवेशशापोद्भवम् ।

रोगं किन्नरयक्षदेवफणभृद्विद्याधराद्युद्भवं

जीवः सूचयति स्वयं बुधगुरुकृष्णपचारोद्भवम् ॥६॥

*Sloka 6.*--Appendicitis (intestinal disorders), fever arising out of disorder in the entrails, diseases arising from sorrow, fainting or swoon, and phlegmatic disorder ear trouble, giddiness, trouble in connection with temple matters, torture for knocking off hoarded wealth, harm resulting from the curses of Brahmins and Gods, diseases engendered by Kinnaras, Yakshas, Gods, serpents, and Vidyadhāras, etc., (class of demi-gods) and troubles arising from serious offences done to wise men and elders, all these are indicated by Jupiter.

पाण्डुरश्लेष्ममरुप्रकोपनयनव्यापत्प्रमेहामयान्

गुह्यास्यामयमूत्रकृच्छ्रमदनव्यापत्तिशुक्लस्रुतिम् ।

वारस्त्रीकृतदेहकान्तिविहर्ति शोषामयं योनिनी-

यक्षीमातृगणाद्भयं प्रियसुहृद्भङ्गं सितः सूचयेत् ॥७॥

*Sloka 7.*--Venus signifies the following: anaemia, diseases caused by the irritation of phlegmatic and windy humours, trouble to the eyes, urinary diseases, diseases in the generative organ, strangury, trouble in

cohabitation, exudation of semen, loss (fading away) of bodily splendour as a result of intercourse with courtezans, rickets, fear from witches, female ghosts and female deities and break of friendship with a dear friend.

वातश्लेष्मविकारपादविहतिं चापत्तिन्द्राश्रमान्

भ्रान्तिं कुक्षिरुगन्तरुणभृतकध्वंसं च पार्श्वाहतिम् ।

भार्यापुत्रविपत्तिमङ्गविहतिं हृत्तापमर्कात्मजो

वृक्षाश्मक्षतिमाह कश्मलगणैः पीडां पिशाचादिभिः ॥८॥

*Sloka 8.*—Saturn brings on diseases caused by wind and phlegm, paralysis of the leg, misfortune, weariness, mental aberration belly-ache, internal or heart pain heat, desertion of servants, injury to the ribs, danger to wife and children, injury to some limb, mental anguish, would as a result of a blow from a piece of wood or stone and trouble or harm from (foul) ignominious goblins and the like.

स्वर्भानुहृदि तापकुष्ठविमतिव्याधिं विषं कृत्रिमं

पादार्तिं च पिशाचपन्नगभयं भार्यातनूजापदम् ।

ब्रह्मक्षत्रविरोधशत्रुजभयं केतुस्तु सुसूचयेत्

प्रेतोत्थं च भयं विषं च गुलिको देहातिमाशौचजम् ॥९॥

*Sloka 9.*—Rahu causes palpitation of the heart, leprosy, aberration of mind, danger from artificial poisoning, pain in the legs, trouble from goblins and serpents and ills to wife and children. Ketu indicates trouble through dispute with Brahmins and Kshatriyas, or from enemies. Mandi (Gulika) causes fear from (seeing) corpses, poison, bodily pain and impurity (arising from the demise of one's near relations).

मन्दारान्वितवीक्षिते व्ययधने चन्द्रारुणौ चाक्षिरुक्

शौर्यायाक्रिसो यमारसहिता दृष्टा यदि श्रोत्ररुक् ।

सोमे पञ्चममे भवेदुदररुग्न्धारिनाथान्विते

तद्वत्सप्तमनैधने सगुदरुक्शुके च गुह्यामयः ॥१०॥

*Sloka 10.*—If the 12th and the 2nd houses be occupied by the Moon and the Sun, being conjoined with or aspected by Saturn and Mars, the person born will suffer from eye-disease. The 3rd and the 11th houses and Jupiter if associated with or aspected by Saturn and Mars will cause ear-disease to the native. Mars (a malefic) in the 5th house in conjunction with the lord of the 6th or the 8th house will make the native suffer from belly-ache. Similarly the lords of the 8th and the 6th houses if posited in the 7th and the 8th along with malefics will bring about rectal disease. Venus under the above conditions will make the person born suffer from a disease in the private parts (venereal disease.)

पञ्चऽर्केऽप्यथवाष्टमे ज्वरभयं भौमे च केतौ व्रणं  
 शुके गुह्यरुजं क्षयं सुरगुरौ मन्दे च वातामयम् ।  
 राहौ भोमनिरीक्षिते च पिलकां सेन्दौ शनौ गुल्मजं  
 क्षीणेन्दौ जलमेषु पापसहिते तत्स्थेऽम्बुरोगं क्षयम् ॥१६॥

*Sloka 11.*—If the 6th or the 8th house be occupied by the Sun, there would be fear of fever; if by Mars or Ketu, the danger will be from ulcer; if by Venus, it will be through a disease in the private parts. If Jupiter should occupy the 6th or the 8th house, the native will be seized with consumption. If Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. If Saturn in conjunction with the Moon occupy any of the above two houses, the native will suffer from the enlargement of spleen. If the waning Moon occupy any of the above houses identical with watery signs, in conjunction with a malefic, the person will suffer from a watery disease or consumption.

*Note :—*In all these cases great care should be used in making predictions. Common sense and experience are to be used as guides,



जातो गच्छति येन केन मरणं वक्ष्येऽथ तत्कारणं  
 रन्ध्रस्थैस्तद्वेक्षकैर्बलवता तस्योक्तरोगेर्मृतिः ।  
 रन्ध्रर्क्षोक्तं राजाथवा मृतपतिप्राप्तर्क्षदोषेण वा  
 रन्ध्रशेन खरत्रिभागपतिना मृत्यु वदेन्निश्चितम् ॥१२॥

*Sloka 12.*—I now proceed to explain the manner in which a person meets with his death, and the cause of the same. If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them ; or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed ; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

ग्रहेण युक्ते निधने तदुक्तरोगेर्मृतिर्वाथ तदीक्षकस्य ।  
 ग्रहैर्विमुक्तं निधनेऽथ तस्य राशः स्वभावोदितदोषजाता ॥१३॥

*Sloka 13.*—When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

अग्निगुणज्वरपित्तशस्त्रजमिनश्चन्द्रो विषूच्यम्बुर-  
 ग्यक्ष्मादि क्षितिजोऽसृजा च दहनक्षुद्राभिचारायुधैः ।  
 पाण्डुादि भ्रमजं बुधो गुरुरनायासेन मृत्युं कफात्  
 स्त्रोसङ्कोत्थरजं कविस्तु मरुता वा संनिपातैः शनिः ॥१४॥

*Sloka 14.*—The Sun causes death through fire, high fever, bile or weapon. The Moon brings on death through cholera, watery diseases (such as जलोदर-

Jalodara-ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death are (accidental) fire, the employment of magical spells, witchcraft (कुन्नायि), and weapons. The agency used by Mercury for the same purpose is anaemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind-disease or a dangerous fever like typhoid.

कुष्ठेन वा कृत्रिमभक्षणाद्वा राहुर्विषाद्वाथ मसूरिकाद्यैः ।  
कुर्याच्छिखी दुर्मरणं नराणां रिपोर्विरोधादपि कीटकाद्यैः ॥१५॥

*Sloka 15.*—Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide, or assassination as a result of the hatred of enemies or through worms etc.

लगादष्टमराशेः स्वभावदोषोद्भवं वदेन्मृत्युम् ।  
निघनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥१६॥

*Sloka 16.*—One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

पैत्यज्वरोष्णैर्जठराग्निनाजे वृषे त्रिदोषैर्दहनाच्च शस्त्रात् ।  
युग्मे तु कालश्वसनोष्णशूलरुन्मादवातारुचिभिः कुलीरे ॥१७॥

*Sloka 17.*—If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vrishabha, death will be due to vitiation or derangement of

the three humours of the body, through fire, or weapon; if Mithuna, by catarrh, asthma, or sharp pain such as colic; if Karkataka, by insanity windy-disease or loss of appetite anorexia).

मृगज्वरस्फोटजशत्रुजं हरौ स्त्रियां स्त्रिया गुह्यरुजा प्रपातनात् ।  
तुलाधरे धीज्वरसंनिपातजं स्त्रीहालिपाण्डुग्रहणीरुजालिनि ॥१८॥

*Sloka 18.*—If Simha be the Rasi under consideration, death should be declared to be due to wild beasts, fever, boils, or enemies; if Kanya, it will be through women, venereal disease, or by a fall (from a height); if Tula, by brain fever and typhoid; and if Vrischika, by disease of the spleen, jaundice, and sprue.

वृक्षाम्बुकाष्ठायुधजं हयाङ्गे मृगे तु शूलरुचिधीभ्रमाद्यैः ।  
कुम्भे तु कासज्वरयक्ष्मरोगैर्जले विपद्वा जलरोगतोऽन्त्ये ॥१९॥

*Sloka 19.*—If Dhanus be the Rasi under reference, death will be due to a tree, water, wood or weapon. If the Rasi be Makara, death will be by stomach-ache, want of appetite or aberration of mind, etc., If Kumbha, it will be by cough, fever and consumption; lastly, if Meena be the Rasi concerned, death will be by drowning or by some watery diseases such as ascitis (जलोदर-Jalodara).

पापर्क्षयुक्ते निधने सपापे शस्त्रानलव्याघ्रभुजङ्गपीडा ।  
अन्योन्यदृष्टौ द्यशुभौ सकेन्द्रौ कोपात्प्रभोः शस्त्रविषाग्निजैर्घा ॥२०॥

*Sloka 20.*—When the 8th house happens to be owned by a malefic planet (and is also malefic) and be occupied also by a malefic, or a malefic asterism be there, death will be due to weapon, fire, tiger or snake. If two malefics being in Kendras aspect each other, the native will meet with his death through the displeasure of his sovereign or through a weapon, poison or by fire.

सौम्यांशके सौम्यगृहेऽथ सौम्यसम्बन्धगे वा क्षयमे क्षयेशे ।

अङ्गेशजातं मरणं नराणां व्यस्ते तदा क्रूरमृतिं वदन्ति ॥२१॥

*Sloka 21.*—If at a person's birth, the 12th house or its lord be in a house or Navamsa owned by a benefic or be associated with a benefic, his death will be a happy one being free from any anguish or suffering. If otherwise, it will be painful.

स्वोच्चे स्वमित्रं सति सौम्यवर्गे व्ययाधिपे चोर्ध्वगतिं ससौम्ये ।

विपर्ययेऽधोगतिमेव केचिदूर्ध्वास्यशीर्षोदयराशिमेदात् ॥२२॥

*Sloka 22.*—If the lord of the 12th house occupy his exaltation, a friendly house or a Varga of a benefic planet or be associated with a benefic planet, the (life of the) person concerned will be going upwards to heaven. If it be otherwise, he will be going to perdition or hell. Some interpret this as a result of the the nature of the Rasi (of the 12th house); i.e., heaven if a शीर्षोदय (Sirshodaya) one and hell if a पृष्ठोदय (Prishtodaya) one.

कैलासं रविशीतगू भृगुसुतः स्वर्गं महीजो महीं

वैकुण्ठं शशिजो यमो यमपुरं सद्गुह्यलोकं गुरुः ।

ब्रीषान् भोगिवरः शिखी तु निरयं सम्प्रापयेत्प्राणिनः

सम्बन्धाद्ययनायकस्य कथयेत्तत्रान्तराश्यंशतः ॥२३॥

*Sloka 23.*—The refuge of the departed is signified by the planet associated with the lord of the 12th, by one posited in the 12th house or by the one occupying the Navamsa of the 12th Bhava. If the Sun and the Moon be such planets, the future world indicated is Kailasa; if the planet in question be Venus, it is Swarga (Heaven, or Indra's Paradise); if Mars be such planet, it is the Earth; if it be Mercury, the native goes to Vaikuntha; if Saturn, the future abode will be Yama's

world ; if it be Jupiter, the native goes to Brahmalo-  
ka ; if it be Rahu, he goes to other islands ; and if it be  
Ketu, the native's next abode will be Hell.

धर्मेश्वरेणैव हि पूर्वजन्मवृत्तं भविष्यज्जननं सुतेशात् ।

तदीशजातिं तदधिष्ठितर्क्षदिशं हि तत्रैव तदीशदेशम् ॥२३॥

*Sloka 24.*—It is the lord of the 9th house that gives all about the native's past birth, while all information about his future birth is revealed by the planet owning the 5th. The particular caste, the country and the quarter or direction of the individual in his past and future births should be guessed from the two respective planets referred to above.

स्वोच्च तदीशे सति देवभूमिं द्वीपान्तरं नीचरिपुस्थलस्थे ।

खर्क्षे सुदृढे सममे स्थिते वा सम्प्राप्तुयाद्भारतवर्षमेव ॥२५॥

*Sloka 25.*—If the planets referred to above be in their exaltation, the particular world indicated should be declared to be the one occupied by the Gods. If they occupy depression or inimical houses, it indicates foreign islands. If the planets be in their own, friend's or neutral's houses, then the abode in question should be guessed as India alone.

आर्यावर्तं गीष्पतेः पुण्यनद्यः काव्येन्द्रोच्च इत्य पुण्यस्थलानि ।

पङ्कोर्निन्ध्या म्लेच्छभूस्तीक्ष्णमानोः शैलारण्यं कीकटं भूमिजस्य ॥२६॥

*Sloka 26.*—The country pertaining to Jupiter is Aryavarta (name of the tract extending from the Eastern to the Western ocean and bounded on the North and South by the Himalaya and Vindhya respectively). Venus and the Moon indicate tracts watered by the sacred rivers. Mercury represents all sacred places. Saturn signifies prohibited tracts like those occupied

by foreigners, while the Sun indicates mountain and forest regions, and Mars, the country of Behar.

स्थिरे स्थिरांशाधिगतः सपापः पृष्ठोदयेऽधोमुखमे च संस्थः ।

तदीश्वरो वृक्षलतादिजन्म स्यादन्यथा जीवयुतः शरीरी ॥२७॥

*Sloka 27.*—If the planets (referred to in sloka 24 *Supra* i.e., lords of the 9th and 5th) occupy a fixed Rasi or Amsa identical with a Prishtodaya and an अधोमुख (Adhomukha) Rasi (*vide* 1—8 *supra*) along with malefics, the past and the future births of the native should be declared as trees, plants and the like. If otherwise, i.e., if the lords of the 9th and 5th houses occupy a Sirshodaya and an ऊर्ध्वमुख (Urdhvamukha) Rasi identical with a चर (Chara) or moveable Rasi or Amsa with benefics, the birth should be of an animal kind.

लभेदितुः स्वोच्चसुहृत्स्वगेहान् तदीश्वरो याति मनुष्यजन्म ।

समे मृगाः स्युर्विहगाः परस्मिन् द्रेक्काणरूपैरपि चिन्तनीयम् ॥२८॥

*Sloka 28.*—If the lord of the 9th or the 5th house occupy exaltation, or Swakshetra or the house of a friend of the lord of the Lagna, then it should be declared that the native's previous or the future birth (as the case may be) must be that of a human being. If the Rasi occupied be that of a neutral (सम—Sama) to the lord of the Lagna, the birth concerned will be that of a beast. It will be that of a bird, if the Rasi be that of an inimical or depression one. All these may also be declared with reference to the appearance of the decanates occupied by the planets owning the 9th or the 5th.

तावेकराशौ जननं स्वदेशे तौ तुल्यवीर्यौ यदि तुल्यजातौ ।

वर्णा गुणस्तस्य स्वगस्य तुल्यः संज्ञोदितैरेव वदेत्समस्तम् ॥२९॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां

रोगमरणपूर्वभविष्यजन्मचिन्ता नाम चतुर्दशोऽध्यायः

*Sloka 29.*—If the said two planets be together in one house, the native should have had his birth in his own place. If they be of equal strength, the births (past and future) will be in the same caste. The colour and quality will also be similar to those belonging to the lords of the 9th and the 5th houses. Predictions regarding all the rest, should be similarly made by a reference to what has been stated in the संज्ञाध्याय (Samgnadhyaya

Thus ends the 14th Adhyaya on "Diseases, Death, Past and Future Births" in the work Phaladeepika composed by Mantreswara.

## ॥ पञ्चदशोऽध्यायः ॥

भावाः सर्वे शुभपतियुता वीक्षिता वा शुभेश-  
स्तत्तद्भावाः सकलफलदाः पापद्व्योगहीनाः ।  
पापाः सर्वे भवनपतयश्चेदिहाहुस्तथैव  
खेटैः सर्वैः शुभफलमिदं नीचमूढारिहीनैः ॥१॥

## ADHYAYA XV.

*Sloka 1.*—All Bhavas will produce completely their good results if they are occupied or aspected by benefics or their own lords, or planets owning benefic Bhavas and are free from association or aspect of malefics. The same will be the result in the case of malefics if they happen to be the owners of the Bhavas concerned. This good effect will be ensured in the case of all the planets when they are not occupying depression signs, when they are not eclipsed and when they are not posited in inimical signs.

तत्तद्भावात् त्रिकोणे स्वसुखमदनमे चास्पदे सौम्ययुक्ते  
पापानां दृष्टिहीने भवनपसहिते पापखेटैर्युक्ते ।

भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चेत्यप्रणाशं

मिश्रं मिश्रं प्रेहेन्दैः सकलमपि तथा मूर्तिभावादिकानाम् ॥२॥

*Sloka 2.*—Astrologers pronounce the strength of a Bhava such as the Lagna to be ample and the Bhava thoroughly beneficent, when a Trikona, the 2nd, the 4th, the 7th and the 10th places therefrom are occupied by auspicious planets or the भावप (the lord of the Bhava) and are unoccupied and unaspected by malefic planets. A Bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a Bhava will be mixed when positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्थानगतो दिवाः करकरैर्लुप्तस्तु यद्भावपो

नीचारातिगृहं गतो यदि भवेत्सौम्यैरयुक्तेक्षितः ।

तद्भावस्य विनाशनं वितनुते तादृग्विधोऽन्योऽस्ति चेत्

तद्भावोऽपि फलप्रदो न हि शुभश्चेन्नाशमुग्रग्रहः ॥३॥

*Sloka 3.*—Of the Lagna and other Bhavas examined in succession, whichever Bhava has its lord occupying the 8th place or obscured by the solar rays or in depression or in an inimical house while no benefic planets aspect or are associated with it, the result is the total destruction of such a Bhava. The bhava will be incapable of producing any good effect even if a benefic other than its lord similarly circumstanced occupy the Bhava ; if a malefic should be in that position, the total destruction of the Bhava would be the result.

लग्नादिभावादिपुरन्धरिः के पापग्रहास्तद्भवनादिनाशम् ।

सौम्यास्तु नात्यन्तरुलप्रदाः स्युर्भावादिकानां फलमेवमाहुः ॥४॥

*Sloka 4.*—Malefics posited in the 6th, 8th and 12th places counted from the Lagna or other Bhava under



consideration cause the destruction of the said Bhava. Benefics in such a position are not capable of producing good effects for the Bhava. So say the astrologers with respect to the several Bhavas.

यद्भावनाथो रिपुरन्ध्ररिः के दुःस्थानपो यद्भवनस्थितो वा ।

तद्भावनशं कथयन्ति तज्ज्ञाः शुभेक्षितस्तद्भवनस्य सौख्यम् ॥५॥

*Sloka 5.*—When a Bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, say those that know the properties of a Bhava. If such a Bhava be aspected by a benefic planet, it will be in a flourishing condition.

भावाधीशे च भावे सति बलरहिते च ग्रहे कारकाख्ये

पापान्तःस्थे च पापैरिभिरपि समेतैक्षिते नान्यहेतुः ।

पापैस्तद्बन्धुमृत्युव्ययभवनगतैस्तत्रिकोणस्थितैर्वा

वाच्या तद्भावहानिः स्फुटमिह भवति द्वित्रिसंवादभावात् ॥६॥

*Sloka 6.*—A Bhava suffer annihilation when the Bhava itself, its lord and its Karaka are devoid of strength and are hemmed in betwixt malefics, or are associated with or aspected by malefic or inimical planets and not by others; or if the 4th, the 8th and the 12th houses or the 5th and the 9th houses from them be occupied by malefics. This will be all the more clear and evident when any two or are three of the conditions specified above synchronise.

तत्तद्भावपराभवेश्वरखरद्वेषकाणपा दुर्धला

भावार्यष्टमकामगा निजदशायां भावनाशप्रदाः ।

पापा भावगृहात् त्रिशशुभवगाः केन्द्रत्रिकोणे शुभाः

वीर्याढ्याः खलु भावनाथसुहृदो भावस्य सिद्धिप्रदाः ॥७॥

*Sloka 7.*—In the case of any Bhava, the following planets cause the destruction of the Bhava during their

Dasa periods: (1) the lord of the 8th house reckoned from the Bhava (2) the lord of the 22nd Drekkana counted from the bhava, (3, 4 and 5) planets posited in the 6th, the 8th and the 7th houses counted from the Bhava, if they are weak. Malefics occupying the 3rd, the 6th and the 11th houses and benefics in houses which happen to be Kendra and Trikona ones, all reckoned from the concerned Bhava, as also the planets which are friendly to the planet owning the Bhava, are declared to bring success to the bhava (during their respective Dasas) if they are possessed of strength.

राश्योर्जन्मविलग्नयोर्धृतिपतिर्धृत्युत्थतद्वीक्षकौ

मन्दः क्रूरदण्डाणपो गुलिकपस्तैर्युक्तराश्यंशपाः ।

राहुश्चैव सुदुर्बलः स जनने भावानर्भीष्टस्थितः

पापालोकितसंयुतो निजदशायां भावनाशावहाः॥८॥

*Sloka 8.*—The lords of the 3rd house from the Lagna as well as the Moon, the planet occupying, as well as the one aspecting the 8th house, Saturn, the lord of the 22nd decanate, the planet owning the sign occupied by Mandi, the planets owning the Rasis and Amsas occupied by the several aforesaid planets, Rahu when weak by being posited in untoward houses (the 6th, the 8th or the 12th) or in conjunction with or aspected by malefics; each one of these—is declared as causing the destruction of the Bhava in its respective Dasa-period.

भावास्योदयपाश्रितस्य कुशलं यदावपेनोदयः

स्वामी तिष्ठति संयुतोऽपि कलयेत्तदावजातं फलम् ।

दुःस्थाने विपरीतमेतदुदितं भावेश्वरे दुर्बले

दोषोऽतीव भवेद्भलेन सहिते दोषाल्पता जल्पिता ॥९॥

*Sloka 9.*—Whichever Bhava is occupied by the lord

of the Lagna, the prosperity or well-being of that Bhava is assured. Note the houses owned by the planet associated with or aspecting the lord of the Lagna. It is only the effects of these Bhavas that will be pushed on by the lord of the Lagna. If the lord of a Bhava occupy a दुःस्थान (Dusstthana—6th, 8th or 12th) the effect will be reverse; i. e., if the planet be weak, the effect will be immensely harmful; if strong, the injury will be slight.

यदावेष्ट्वशुभोऽपि बोदयपतिस्तदाववृद्धिं दिशे-

दुःस्थानाधिपतिः स चेद्यदि तनोः प्राबल्यमन्यस्य न ।

अत्रोदाहरणं कुजे सुतगते सिंहे श्ये वा स्थिते

पुत्राप्तिं शुभवीक्षिते झटिति तत्प्राप्तिं वदन्त्युत्तमाः ॥१०॥

*Sloka 10.*—The lord of the Lagna though malefic will only promote the growth of the Bhava it occupies. If he should also happen to own any of the दुःस्थान (Dusstthanas 6th, 8th, 12th), the effect of his ownership of the Lagna alone will predominate and not that of the other one. For example, if Mars owning the Lagna, occupy Simha or Meena identical with the 5th house and be aspected by a benefic, astrologers declare that the person concerned will beget sons very soon.

द्विस्थानाधिपतित्वमस्ति यदि चेन्मुख्यं त्रिकोणक्षेत्रं

तस्यार्द्धं स्वगृहेऽथ पूर्वशुभयोर्यत्तद्दशादौ वदेत् ।

पञ्चाङ्गावमिहापारार्द्धसमये युग्मे गृहे युग्मजं

त्वोज्जस्थे सति चैजभावजफलं शंसन्ति केचिज्जनाः ॥११॥

*Sloka 11.*—In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt in full while the effects of his own house will be half. The effects of both the Bhavas will come to pass in the Dasa of the planet, the first half of the Dasa-period being

monopolised by the effects of the Bhava that comes first in order. This is the opinion of some. There are others who hold that a planet posited in an odd house will have the effect of that house felt first while the one that occupies an even house will have its effect in the first half of the Dasa.

यदावेशस्याधिशुग्रहो वा यो वा खेटो विन्दुशून्यक्षयुक्तः ।

तत्तत्पाके मूर्तिभावादिकानां नाशं ब्रूयद्दिवित्प्राश्निकाय ॥२२॥

*Sloka 12.*—The destruction of each of the Bhavas from the Lagna onwards should be predicted by the astrologer to a querist during the Dasa-periods of planets which are very inimical to the planet owning the particular Bhava, or which occupy houses where there are no benefic dots in their Ashtakavargas.

स्वोच्चे सुहृत्क्षेत्रगतो ग्रहेन्द्रः पटिवैलैर्मुख्यगलान्विनोऽपि ।

सन्धौ स्थितः सन्नफलप्रदः स्यादेवं विचिन्त्यात्र वदेद्विपाके ॥२३॥

*Sloka 13.*—A planet may be in his exaltation or may occupy a friendly house and may be endowed with the 6 kinds of strength. Notwithstanding all this, if he should happen to be in a Bhavasandhi, he becomes ineffective. This should first be noted before predicting the effects of the Dasas and Bhuktis of planets.

मात्रेषु भावस्फुटतुल्यभागस्तदावजं पूर्णफलं विधत्ते ।

सन्धौ फलं नास्ति तदन्तराले चिन्त्योऽनुपातः खलु खेचराणाम् ॥

*Sloka 14.*—In the several Bhavas, the planets that occupy the exact degrees, etc., signified by any particular Bhava produce the full effect of that Bhava. When a planet is in a Bhavasandhi, it produces no effect. In the case of planets occupying intermediate positions, the effect must be ascertained by a rule-of-three process.

सूर्यादात्मपितृप्रभावनिरुजां शक्तिं श्रियं चिन्तयेत्  
 चेतोबुद्धिर्नृपप्रसादजननीसंपत्करश्चन्द्रमाः ।  
 सत्त्वं रोगगुणानुजावनिरिपुह्वातीन्धरासूनुना  
 विद्याबन्धुविवेकमातुलसुहृद्वाकर्मरुद्धोधनः ॥१५॥

*Sloka 15.*—A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood-(paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्  
 पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगोः ।  
 आयुर्जीवनमृत्युकारणविषद्वत्यांश्च मन्दाद्वदेत्  
 सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥१६॥

*Sloka 16.*—One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and his servants. One ought to guess about one's paternal grand-father through Rahu, and about the maternal grand-father through Ketu.

शुभणिग्मरमन्त्री भूसुतः सोमसौम्यौ  
 गुरुरितनयारी भार्गवो भानुपुत्रः ।  
 दिनकरदिविजेज्यौ जीवभानुहमन्दाः  
 सुरगुरुरितसूनुः कारकाः स्युर्विलम्बात् ॥१७॥

*Sloka 17.*—The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) the Sun (2) Jupiter (3) Mars (4) the Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) the Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

सुहृदरिपरकीयस्वर्क्षतुङ्गस्थितानां

फलमनु परिचिन्त्यं लग्नदेहादिभावैः ।

समुपचयविपत्ती सौम्यपापेषु सत्यः

कथयति विपरीतं रिःफषट्पाष्टमेषु ॥१८॥

*Sloka 18.*—The fullness or otherwise of the effects of planets occupying the 12 houses, viz., Lagna, 2nd, 3rd, etc., must be judged by a consideration of the exact nature of the sign occupied by the planet, i.e., whether it is a friendly or an inimical sign or the house of a neutral planet, or whether the planet in question is occupying his own, or his exaltation Rasi. Satyacharya, however, says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, the 8th and the 12th houses.

पापग्रहाः षष्टृतिव्ययस्थास्तदाववृद्धिं कलयन्ति दोषैः ।

शुभास्तु तदावल्यं हि तस्माच्छत्रादिभावोत्थफलप्रणाशः ॥१९॥

*Sloka 19.*—Malefics posited in the 6th, the 8th and the 12th houses promote the evil effects of the Bhavas, while benefics in the same houses cause the destruction of the said Bhavas. Hence the destruction of the evil effects arising out of these three houses. should be declared

Notes:—The author opines that the general principal to be observed is that benefics in good houses promote their good effects

and in inauspicious houses spoil their evil effects, while malefics in good houses spoil them and in bad houses create untold sufferings.

भावस्य यस्यैव फलं विचिन्त्यं भावं च तं लग्नमिति प्रकल्प्य ।  
तस्माद्वेदेद्वादशभावजानि फलानि तद्रूपधनादिकानि ॥२०॥

*Sloka 20.*—Whenever the effects of any Bhava are to be determined in the case of a nativity, that Bhava should be considered as the Lagna and the effects of the 12 houses reckoned therefrom such as 1st (form), 2nd (wealth), etc., should be examined and declared.

एवं हि तत्कारकतो विचिन्त्यं पितुश्च मातुश्च सहोदरस्य ।  
तन्मातुलस्यापि सुतस्य पत्युर्भृत्यस्य सूर्यादिखगस्थितर्क्षात् ॥२१॥

*Sloka 21.*—In the same way should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas, viz., the Sun, the Moon, and other planets, in the nativity as the Lagna (Ascendant).

सूर्यस्थितर्क्षाज्जनकस्वरूपं वृद्धिं द्वितीयेन तु तत्प्रकाशम् ।  
तद्भातरं तस्य गुणं तृतीयोत्तमातरं चापि सुखं चतुर्थीत् ॥२२॥

*Sloka 22.*—Find the house occupied by the Sun. It is from this that one ought to conjecture all about the appearance of the father of the person concerned. The father's prosperity and renown should be divined from the 2nd house counted from that occupied by the Sun. His brothers, character, etc., must be ascertained from the 3rd house reckoned from the Sun. All about his father's mother, father's happiness, etc., should be sought for from the 4th house (from the Sun).

बुद्धिप्रसादं सुतभाच्च पृष्ठात्पीडां पितुर्दोषमरिं च रोगम् ।  
कामं मदं तस्य तु सप्तमेन दुःखं मृतिं मृत्युगृहात्तदायुः ॥२३॥

*Sloka 23.*—The father's intelligence and tranquillity

of mind should be deduced from the 5th house (from the Sun); his sufferings, injury, enemies and disease should be guessed from the 6th house; his love and passion from the 7th house, his misery, death and his longevity should be determined from the 8th house (from the Sun).

पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।

लाभं ह्युपान्यात् क्षयमन्यभावाच्चन्द्रादिकानां फलमेवमाहुः ॥२४॥

*Sloka 24.*—All about the father's religious merit, auspicious works and his father should be sought for from the 9th house (from the Sun); his occupation from the 10th house; his gains or income from the 11th and his expenditure or loss from the 12th house (from the Sun). The effects of the 12 Bhavas counted from the Moon, Mars, etc, (for the mother, brother etc) should be similarly deduced.

तत्तदावात्कारकादेवमूह्यं तत्तन्मातृभ्रातृपित्रात्मजाद्यम् ।

तस्मिन् भावे कारके भावनाथे वीर्येपेते तस्य भावस्य सौख्यम् ॥२५॥

*Sloka 25.*—All details about the mother, brother, father, son, etc., of a Bhava should thus be divined by a reference to the particular Bhava and its Karaka. When any Bhava, its lord and its Karaka are all strong, one ought to predict good effects (happiness) for that Bhava.

धर्मे सूर्यः शीतगुर्वनुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।

कामे शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ॥२६॥

*Sloka 26.*—But others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th, will cause distress to the Bhavas concerned.



लभेभ्वरो यद्भवनेशयुक्तो यद्भावगस्तस्य फलं ददाति ।  
भावे तदीशे बलभाजि तेन भावेन सौख्यं व्यसनं बलोने ॥२७॥

*Sloka 27.*—The lord of the Lagna produces the effects pertaining to the Bhava with whose lord he is conjoined, or the one occupied by him. If the Bhava or its lord be strong, good will result from that Bhava ; if weak, one has to expect only untoward things.

यद्भावप्रभुणा युतो बलवता मुख्याङ्गो लग्नप-  
स्तद्भावानुभवं शुभं वितनुते यद्भावगस्तस्य च ।  
संयुक्तो बलहीनभावपतिना निन्द्याङ्गभाजां फलं  
कुर्यात्तद्विपरीतमेवमुदितं सर्वेषु भावेष्वपि ॥२८॥

*Sloka 28.*—Whatever Bhavas contain a number of benefic dots in the Ashtakavarga of the lord of the Lagna, the effects derived from these houses will be happy if the respective owners thereof are strong and are associated with the lord of the Lagna. Wherever there are a less number of such dots, the lord of the Lagna causes adverse effects if he be associated with the owners of these houses and if they are also weak. In the same way should all the Bhavas be judged.

दुःस्थानपस्तदितरस्वगृहस्थितश्चेत्  
स्वक्षेत्रभावफलमेव करोति नान्यत् ।  
मन्दो मृगे सुतगृहे यदि पुत्रसिद्धिः  
पृष्ठाधिपत्यकृतदोषफलं च नात्र ॥२९॥

*Sloka 29.*—If the lord of a दुःस्थान (Dussthana) should occupy another house of his own, he will produce (in his Dasa) the effects of only that house occupied by him as स्वक्षेत्र (Swakshetra) and not the effects due to the दुःस्थान (Dussthana). For example, if Saturn should occupy Makara identical with the 5th Bhava, there will

be the acquisition of sons, and the untoward effects due as owner of the 6th house will not happen.

राशौ स्थितिर्मियो योगो दृष्टिः केन्द्रेषु संस्थितिः ।

त्रिकोणे वा स्थितिः पञ्चप्रकारो बन्ध ईरितः ॥३०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां

जातफलसारभूतभावचिन्ता नाम षष्ठदशोऽध्यायः ॥

*Sloka 30.*—When two planets mutually occupy each the other's sign ; when two planets are together in one and the same house ; when two planets are mutually aspecting each other ; when two planets are occupying mutually Kendra positions, i. e., when they are 90° apart ; when two planets are so situated that one is in Trikona position to the other, i. e., when they are trine or 120° apart ; the above are the 5 kinds of connections recognised between the said two planets.

Thus ends the 15th Adhyaya on the "Method of studying the effects of the Bhavas" in the work *Phaladeepika*, composed by Mantreswara.

॥ षोडशोऽध्यायः ॥

॥ लग्नादि द्वादशभावानां समुदायफलम् ॥

लग्ननवांशपतुल्यतनुः स्याद्दीर्घयुतग्रहतुल्यतनुर्वा ।

चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगाग्रः ॥१॥

ADHYAYA XVI.

*Sloka 1.*—The native will correspond in mein to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be like that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign

and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapursha).

लग्नेगे केन्द्रकोगे स्फुटकरनिकरे स्वोच्चमे वा स्वमे वा  
 केन्द्रादन्यत्रसंस्थे निधनभवनपे सौम्ययुक्ते विलम्बे ।  
 दीर्घायुष्मान्धनाढ्यो महितगुणयुतो भूमिपालप्रशस्तो  
 लक्ष्मीवान् सुन्दराङ्गो दृढतनुरभयो धार्मिकः सत्कुटुम्बी ॥२॥

*Sloka 2.*—If the lord of the Lagna occupy a Kendra or a Kona with clear rays (uneclipsed) in exaltation or Swakshetra, when the lord of the 8th house is posited in a house other than a Kendra and when the Lagna is occupied by a benefic, the person born will be long-lived, rich, honoured, endowed with good qualities, will be praised by kings, fortunate, possess beautiful limbs, be of good physique, fearless, virtuously disposed and will have a good and happy family.

सम्संबन्धयुते कलेवरपतौ सद्ग्रामवासोऽथवा  
 सत्सङ्गं प्रबलग्रहेण सहिते विख्यातभूपाश्रयः ।  
 स्वोच्चस्थे नृपतिः स्वयं स्वगृहगे तज्जन्मभूमौ स्थितिः  
 सञ्चारश्चरमे स्थितिः स्थिरगृहे द्वन्द्वं द्विरूपं फलम् ॥३॥

*Sloka 3.*—If the lord of the Lagna be well associated, the person born will live in a good village or amidst good associations. When the associated planet is strong, he will be under the patronage of a renowned king. When the said planet is in his exaltation, the person will become a king. If the planet should be in his own house, the person will live in his own native place. He will always be on his legs if the planet be in a moveable house. He will be stationary in one place if the planet be in a fixed sign. The effect will be mixed if in a dual sign.

विख्यातः किरणोज्ज्वले तनुपतौ सुस्थे सुखी वर्धनो  
 दुःस्थे दुःख्यसदृक्षनीचभवने वासो निकृष्टस्थले ।  
 स्वस्थो जीवति शक्तिमत्युदयमे वर्द्धिष्णुरूर्जस्वलो  
 निःशक्तौ निहतो विपद्भिरसकृत्खिन्नो भवेदातुरः ॥४॥

*Sloka 4.*—If at the birth of a person, the lord of the Lagna be of brilliant rays, he will become famous ; if the planet be well-placed, the person will be happy and prosperous. But if he should occupy a दुःस्थान (Dusstthana), be in the house of a malefic or an enemy or occupy his depression sign, the native will be miserable and will live in a despicable place. Reside amidst outcasts or vile people. If the Lagna is strong, the person concerned will live happy, thrive well and will come to power and prominence. But if the Lagna be without strength, the man will constantly be overcome by calamities, be sad and will suffer from disease.

अर्थस्वामिनि मुख्यभावजुषि सत्त्वर्थे कुटुम्बश्रिया  
 सर्वोत्कृष्टगुणो धनी च सुमुखी स्याद्दूरदर्शी नरः ।  
 सम्बन्धे सचितुर्द्वितीयपतिना लोकोपकारक्षमां  
 विद्यामर्थमवामुयादथ शनेः क्षुद्राल्पविचारतः ॥५॥

*Sloka 5.*—If the lord of the 2nd house be posited in the Lagna and benefics occupy the 2nd house, the person concerned will be endowed with the best qualities, have a prosperous family, will be rich, affable, and far-sighted. If the planet owning the 2nd Bhava be connected with the Sun (*vide* XV-30, *supra*), the native will utilize his for the good of humanity. Knowledge and wealth. If the association of the said Lord is with Saturn, the person's learning will be very insignificant and of a low order.

जैवे वैदिकधर्मशास्त्रनिपुणो वीधेऽर्थशास्त्रे पटुः  
 शृङ्गारोक्तिपटुर्भृगोर्हिमरुचेः किञ्चित्कलाविद्वेत् ।  
 कौजे क्रूरकलापटुश्च पिशुनो राहौ स्थिते लोहलः  
 केतौ भ्रश्यदलीकवाग्धनगतैः पापैश्च मूढोऽधनः ॥६॥

*Sloka 6.*—If the planet associated be Jupiter, the person concerned will become proficient in the sacred scriptures and code of laws; if it be Mercury, he will be clever in politics; if Venus, he will be an expert in amorous topics; if the Moon, he will know something of the arts; if Mars, he will be an adept in works involving hard labour and will be a back-biter; if Rahu, he will be lisping or stammering (will speak indistinctly); if Ketu, he will stammer and utter falsehoods. If malefics occupy the 2nd house, the person concerned will be a fool and without wealth.

बन्धो यदि स्यात्तनुशौर्यनाथयोरन्योन्यराशिस्थितयोर्बलद्वयोः ।  
 धैर्यं च शौर्यं सहजानुकूलतां प्राप्नोत्ययं साहसकार्यकर्तृताम् ॥७॥

*Sloka 7.*—If the lords of the 3rd house and of the Lagna be connected (*vide* XV-30, *supra*) by their mutual exchange of places and be also strong, the native will be brave, valorous, and helpful to his brothers; he will also be capable of accomplishing daring acts.

शौर्यये बलिनि सद्ग्रहयुक्ते कारकेऽपि शुभभावमुपेते ।  
 भ्रातृवृद्धिरथ वीर्यविहीने दुःस्थिते भवति सोदरनाशः ॥८॥

*Sloka 8.*—If the lord of the 3rd house be strong and be associated with a benefic and if the Karaka of the Bhava (Mars) be strong and also posited in a benefic house, the prosperity of the brothers is indicated. But should he be weak or badly placed, there will be loss of brothers.

अयुग्मराशौ यदि कारकेशौ गुर्वकंभूस्तुनिरीक्षितौ चेत् ।  
 ओजो गृहः स्याद्यदे विक्रमाख्यः पुंभ्रातरस्त्वंशवशाद्बेयुः ॥९॥

*Sloka 9.*—If both the Karaka and the lord of the 3rd Bhava be posited in odd Rasis and be aspected by Jupiter, the Sun and Mars, and if the 3rd house also happen to be an odd sign, the native will have as many brothers as are revealed by the Navamsa.

दुःस्थाने सुखपे शशिन्यपि सतां योगेक्षणैर्भजिते  
पापान्तःस्थितिमत्यसद्ग्रहयुते दृष्टे जनन्या मृतिः ।

एतौ द्वावपि वीर्यगौ शुभयुतौ दृष्टौ शुभैर्वन्धुगै-

मातुः सौख्यकरो विधोश्च सुभगैः सौम्यैर्वेदेत्तत्सुखम् ॥१०॥

*Sloka 10.*—If at a birth, the lord of the 4th house as well as the Moon occupy a दुःस्थान (Dusstthana-6th, 8th or 12th) and be devoid of conjunction or aspect of benefics, or, be hemmed in between malefics, be also aspected by or conjoined a malefic, the result will be the death of the mother. But, should the above two planets be strong and be associated with or aspected by benefics, and if benefics be posited in the 4th house, the Yoga will conduce to the mother's happiness. The happiness of the mother should be declared by a reference to the benefics occupying favourable places reckoned from the Moon or if they aspect each other or are conjoined.

लग्नेशे सुखगेऽथवा सुखपतौ लग्ने तयोरीक्षणे

योगे वा शशिनस्तथा यदि करोत्यन्त्यां स्वमातुः क्रियाम् ।

अन्योन्यं यदि शत्रुनीचभवने षष्ठाष्टमे वा तयो-

मातुर्नोपकरोति नाशसमये बन्धस्तयोर्वा न चेत् ॥११॥

*Sloka 11.*—If the lord of the Lagna occupy the 4th house or the lord of the latter be in the Lagna if the Moon should have the aspect either of these, the person born will certainly perform the mother's funeral rites. But if these two planets be posited in the inimical or depression signs of each other or the 6th and the 8th houses and are not in any way connected (*Vide*

XV-30, *supra*) with each other (either by association or aspect), the person will not be able to do the last funeral rites for the mother at the time of her demise.

मातृभावोक्तवद्वाच्यं पितृभ्रातृसुतादिषु ।

भावकारकभावेशलग्नलग्नश्वरैर्वदेत् ॥१२॥

*Sloka 12.*—Just as what has been said about the mother from the 4th Bhava, similar remarks should be made in the case of the father, brothers and sons from a reference to the respective Bhavas, Karakas of the Bhavas concerned, the planet owning the Bhava, the Lagna and its lord.

सुस्थो सुखेशभृगुजौ तनुयन्धुयुक्ता-

वान्दोलिकां जनपतेश्वरतां विधत्तः ।

स्वर्णाद्यनर्घ्यमणिभूषणपट्टशय्या-

कामोपभोगकरणानि च गोगजाश्वान् ॥१३॥

*Sloka 13.*—The lord of the 4th house and Venus, if well placed, in the Lagna and the 4th house, will confer on the native the honor of using a palanquin as his vehicle, lordship and kingship; they will also lead to the acquisition to the native of gold and the like, silk, costly jewels, ornaments, bed, and such other appendages as will facilitate sexual gratification, cows, elephants and horses.

दुःस्थे सुखेशे कुजसूर्ययुक्ते सुखेऽपि वा जन्मगृहं प्रदग्धम् ।

जीर्णं तमोमन्दयुतेऽरेयुके परैर्हेतुं गोक्षितिवाहनाद्यन् ॥१४॥

*Sloka 14.*—If the lord of the 4th house be in a दुःस्थान (Dusstthana 6th, 8th or 12th) or conjoined with the Sun and Mars, or if the 4th house be occupied by Mars and the Sun, the house where the native was born or conjoined with will be burnt. If Rahu or Saturn be in the 4th with its lord the house will be old and dilapidated. If the 4th or its lord occupied by an inimical planet, the native's belongings such as the

cows, lands, vehicles, etc., will be usurped by his enemies.

सौम्यक्षांशे सौम्ययुक्ते पञ्चमे वा तदीश्वरे ।

वैशेषिकांशे सद्भावे धीमान्निष्कपटी भवेत् ॥१५॥

*Sloka 15.*—If the 5th Bhava be identical with a Rasi or Amsa owned by Mercury (a benefic) or occupied by that planet, the person born will be intelligent and open-hearted. The same will be the case if the lord of the 5th house is well posited and has attained a वैशेषिकांश (Vaiseshikamsa).

स्थितिः पापानां वा द्विपति बल्युत्तारिपतिना

युतो वा दृष्टो वा यदि रिपुगृहे वा तनुपतिः ।

अरीशः केन्द्रं वाऽप्यशुभखगसंवीक्षितयुतो

रिपूणां पीडां द्राग्भ्रशमपरिहार्या वितनुते ॥१६॥

*Sloka 16.*—(1) Malefics in the 6th, (2) the lord of the Lagna in conjunction with or aspected by the lord of the 6th possessed of strength, (3) the same lord posited in the 6th, (4) the lord of the 6th in a Kendra house and (5) in conjunction with or aspected by malefics, will subject the native to constant and intense annoyance from enemies, which cannot be easily remedied.

षष्ठेश्वरादतिबलिन्युदयाधिनाथे

सौम्यग्रहांशसहिते शुभदृष्टियुक्ते ।

सौख्येश्वरेऽपि सबले यदि केन्द्रकोणे-

स्वार्ोग्यभाग्यसहितो दृढगात्रयुक्तः ॥१७॥

*Sloka 17.*—If the lord of the Lagna be stronger than the lord of the 6th house and be posited in the (Rasi or) Amsa of a benefic and also be aspected by a benefic and if the lord of the 4th endowed with strength occupy a Kendra or a Kona, the person born will be hale and healthy being endowed with a strong constitution and will enjoy all comforts and happiness.



शत्रुनाथे तु दुःस्थाने नीचमूढारिसंयुते ।  
तस्माद्बलाख्ये लग्नेशे शत्रुनाशं रवौ शुभे ॥१८॥

*Sloka 18.*—If at a birth the lord of the 6th house be in a दुःस्थान (Dusstthana), identical with its depression or inimical sign or be eclipsed by the Sun's rays and if the lord of the Lagna be stronger than him and if the Sun be in the 9th house, the destruction of the enemies of the native may be declared.

शत्रुनाशो रिपौ शुभे is another reading.

The translation will be "and if the 6th house be occupied by a benetic, the destruction of the enemies of the native....."

यद्भावेशयुतो वैरिनाथो यद्भावसंश्रितः ।  
पृथस्थितो यद्भावेशस्ते भावाः शत्रुतां ययुः ॥१९॥

*Sloka 19.*—The following Bhavas: viz., (1) that owned by the planet associated with the lord of the 6th house (2) that occupied by the lord of the 6th and (3) that owned by the planet in the 6th—these Bhavas will prove inimical to the native concerned.

Some books read शुभतां for शत्रुतां in the second line.

सत्संबन्धयुते सप्तर्क्षे तदीशे बलान्विते ।  
पतिपुत्रवती साध्वी भार्या सर्वगुणैर्वृता ॥२०॥

*Sloka 20.*—If the 7th house be connected (*vide* XV-30, *supra*) with a benefic (either by association or aspect) and its lord be endowed with strength, the wife of the person born will be virtuously disposed, and will live happily with her husband, being blessed with children and endowed with all good qualities.

केन्द्रादन्यत्र रन्ध्रेशे लग्नेशाहुर्बले सति ।  
नाधिर्न विघ्नो न क्लेशो नृणामायुश्चिरं भवेत् ॥२१॥

*Sloka 21.*—Persons in whose nativities the lord of the 8th house is posited in a house other than a Kendra and is also weaker than the lord of the Lagna should be declared to be long-lived and free from anxieties, obstacles and miseries.

धर्मे कुजे वा सूर्ये वा दुःस्थे तन्नायके सति ।  
पापमध्यगते वाऽपि पितुर्मरणमादिशेत् ॥२२॥

*Sloka 22.*—If Mars or the Sun occupy the 9th house and the lord of the latter be in a दुःस्थान (Dusstthana) or betwixt two malefics, the effect will be the demise of the father of the native soon after his birth.

Note:—If the death does not take place immediately, it may take place in the Dasa of the Sun or Mars.

दिवा सूर्ये निशा मन्दे सुस्थे शुभनिरीक्षिते ।  
धर्मेशे बलसंयुक्ते चिरं जीवति तत्पिता ॥२३॥

*Sloka 23.*—If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारयोः शीतरुचौ च सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।  
त्यक्तो भवेच्छक्रपुरोहितेन दृष्टे तनूजोऽस्ति सुखी चिरायुः ॥२४॥

*Sloka 24.*—If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. But if they be aspected by Jupiter, the child will be long-lived and happy.

शनिर्भाग्याधिपः स्याद्येष्टरस्थो न शुभेक्षितः ।  
सूर्ये दुःस्थानगेऽप्यन्यपितरं ह्यपजीवति ॥२५॥

*Sloka 25.*—If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, or if

the Sun be in a Dusstthana, the child concerned lives under the care of a foster-father.

धर्मे तदीशे वा मन्दयुक्ते दृष्टेऽपि वा चरे ।  
जातो दत्तो भवेन्नूनं व्ययेशे बलशालिनि ॥२६॥

*Sloka 26.*—If the 9th house or its lord being in a moveable sign is conjoined with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

नभसि शुभखगे वा तत्पतौ केन्द्रकोणे  
बलिनि निजगृहोच्चे कर्मगे लग्ने वा ।  
महितपृथुयशाः स्याद्धर्मकर्मप्रवृत्तिः  
नृपतिसदृशभाग्यं दीर्घमायुश्च तस्य ॥२७॥

*Sloka 27.*—If a benefic planet occupy the 10th house and the lord of the latter in full strength be in a Kendra or Kona position identical with its Swakshetra or exaltation sign, or if the lord of the Lagna be in the 10th, the person concerned will be revered by all, widely renowned, and disposed to do always virtuous deeds. His affluence will be similar to that of a king and he will be long-lived.

ऊर्जस्वी जनवल्लभो दशमगे सूर्ये कुजे वा महत्  
कार्यं साधयति प्रतापबहुलं खेशश्च सुस्थो यदि ।  
सद्भाषारवतीं क्रियां वितनुते सौम्येषु सच्छाधितां  
कर्मस्थेष्वहिमन्दकेतुषु भवेद्दुर्कर्मकारी नरः ॥२८॥

*Sloka 28.*—If the Sun or Mars occupy the 10th house, the native concerned will be a great and mighty personage and liked by the people. If the lord of the 10th house should also be well-placed, he will be able to accomplish great undertakings involving much valour and heroism. He will perform some beneficial acts commended by the good if the 10th house be

occupied by benefics. But if Rahu, Saturn and Ketu be posited in the 10th house, the result will be that the person concerned will do sinful and wicked acts.

लामेशे यद्भावनाथयुक्ते यद्भावगेऽपि वा ।

भावं तदनुरूपस्य वस्तुनो लाभगैरपि ॥२९॥

*Sloka 29*—Note the following two Bhavas: (1) the Bhava owned by the planet associated with the lord of the 11th house and (2) the Bhava occupied by the lord of the 11th. The (gain) acquisition of things (or objects) connected by the Bhavas concerned may be predicted. A similar guess may be made also through planets occupying the 11th house.

व्ययस्थितो यद्भावेशो व्ययेशो यत्र तिष्ठति ।

तस्य भावस्यानुरूपवस्तुनो नाशमादिशेत् ॥३०॥

*Sloka 30*.—Note the following two Bhavas: (1) the Bhava owned by the planet if any occupying the 12th house; (2) the Bhava occupied by the lord of the 12th. The loss of things connected by these two Bhavas should be predicted.

॥ भावसिद्धिकालः ॥

भावेशस्थितभांशकोणमपि वा भावं तु वा लग्नपो

लग्नेशस्थितभांशकोणमुदयं वाऽयाति भावाधिपः ।

संयोगेऽपि विलोकनेऽपि च तयोस्तद्भावसिद्धिं तदा

भूयात्कारकयोगतस्तनुपतेर्लग्नाच्च चन्द्रादपि ॥३१॥

*Sloka 31*.—One ought to predict the success or acquisition of a Bhava (1) when the lord of the Lagna during his transit arrives at a sign which happens to be a Trikona sign to the Rasi or Amsa occupied by the lord of the Bhava in question; or (2) when he comes to the Bhava itself, or (3) when the lord of the Bhava transits a sign which is triangular to the sign or Amsa occupied by the lord of the Lagna, or (4) when he

comes to the Lagna itself, or (5) when the two lords (i.e., of the Bhava and the Lagna) come in conjunction or aspect each other. The same event may likewise be predicted when the Karaka of the Bhava in question comes during transit in conjunction with the lord of the Rasi containing the Lagna or the Moon.

यद्भावेशस्थितक्षांशत्रिकोणस्थे गुरुयदा ।

गोचरे तस्य भावस्य फलप्राप्तिं विनिर्दिशेत् ॥३२॥

*Sloka 32.*—Find out the Rasi and Amsa occupied by the lord of the Bhava under consideration. When Jupiter in his transit comes in trine to this Rasi or Amsa, the realisation of the (good) effect of the Bhava may be expected.

लग्नारिनाथयोगे तु लग्नेशाहुर्बले रिपौ ।

तदा तद्वशः शत्रुर्विपरीतमतोऽन्यथा ॥३३॥

*Sloka 33.*—Whenever the lords of the Lagna and the 6th house come in conjunction, (while in transit) the enemy of the native will come under his control, if the lord of the 6th house is weaker than the lord of the Lagna. Otherwise, the contrary will be the result.

यदावपस्य तनुपस्य भवत्यरित्वं-

भ

तत्कालशत्रुवशतोऽरिमृतिस्थितेर्वा ।

स्पर्धां तदा वदतु तेन च गोचरस्थ-

स्तद्वत्सुहृत्वमपि संयुतिमैत्रतश्च ॥३४॥

*Sloka 34.*—If there should be enmity between the lord of a Bhava and that of the Lagna due to natural or temporal causes, or their being posited in the 6th and 8th places with respect to each other, envy, rivalry or jealousy will arise to the native with the person denoted by the Bhava during the transit of these planets. But if there should be friendship-natural or temporary-between the aforesaid two planets, one ought to predict new friendship being formed when the planets also conjoin in their transit.

लभ्येशयदावप्योस्तु योगो यदा तदा तत्फलसिद्धिकालः ।

भावेशवीर्यं शुभमन्यथान्यलुग्राच्च चन्द्रादपि चिन्तनीयम् ॥३५॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां

लग्नादिद्वादशभावानां सप्तुदायफलं नाम षोडशोऽध्यायः

*Sloka 35.*—Whenever the lord of the Lagna comes in conjunction (while in transit) with the lord of any particular Bhava under consideration, the success (or gain) of the Bhava may be expected, if the lord of the Bhava be strong. Otherwise, the effect will be different. Similar scrutiny may also be made by reckoning from the Moon instead of from the Lagna.

Thus ends the 16th Adhyaya on "the general effects of the 12 Bhavas" in the work Phaladeepika composed by Mantreswara.

॥ सप्तदशोऽध्यायः ॥

॥ निर्याणप्रकरणम् ॥

तत्तद्वावादष्टमेशस्थितांशे तत्त्रिकोणगे ।

व्ययेशस्थितभांशे वा मन्दे तद्वावनाशनम् ॥१॥

ADHYAYA XVII.

*Sloka 1.*—With respect to any Bhava, when Saturn in his transit should arrive at the Rasi and Navamsa occupied by the lord of the 8th or the 12th house reckoned from that Bhava, the total destruction of that Bhava should be expected. The same will be the case if Saturn transits houses that are triangular to these two houses.

॥ निर्याणशनिः ॥

रन्ध्रेशो गुलिको मन्दः खरद्रेक्काणपोऽपि वा ।

यत्र तिष्ठति तद्वांशत्रिकोणे रविर्जे मृतिः ॥२॥

*Sloka 2.*—Ascertain the Rasi and Navamsa occupied by (1) the lord of the 8th house (2) Gulika (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the Lagna). When Saturn transits that Rasi or Navamsa or its triangular position, death may happen.

उद्यद्गणनाथस्य तथा रन्ध्राधिपस्य च ।

रन्ध्रेऽपि भांशकोणे गुरौ मृतिः ॥३॥

*Sloka 3.*—Find the lord of the decanate that is rising. Find also the lord of the 8th house as also that of the 22nd decanate. When Jupiter transits the Rasi or Amsa occupied by any of these 3 planets, or its triangular position, death may take place.

स्फुटद्वादशांशे वा रन्ध्रेशस्थनवांशके ।

लग्नेशस्थनवांशेऽपि तत्त्रिकोणेऽपि वा मृतिः ॥४॥

*Sloka 4.*—When the Sun transits (1) the Rasi that represents his own Dwadasamsa (2) the Navamsa Rasi occupied by the lord of the 8th house, or (3) the Navamsa Rasi occupied by the lord of the Lagna or their Trikona positions, death may be expected.

*नवांशे वा* is another reading in the 2nd line. According to that Jupiter takes the place of the Sun.

रन्ध्रप्रभोर्वा भानोर्वा भांशकोणं गते विधौ ।

मृतिं वदेत्सर्वमेतल्लग्नान्द्राश्च चिन्तयेत् ॥५॥

*Sloka 5.*—When the Moon transits the Rasi or Navamsa occupied by the lord of the 8th house or the Sun or their triangular house, death may take place. All these (the above stated) should be considered with reference to the Lagna or the Moon.

लग्नेशहीनयमकण्टकभांशकोणं

प्राप्तेऽथवा शनिबिहीनहिमांशुभांशम् ।

याते गुरौ स्वमरणन्वथ राहुहीन-

भूचतुर्भांशकगुरौ सहजप्रणाशः ॥६॥

*Sloka 6.*—Subtract the figures of Yamakantaka from those of the lord of the rising sign. Subtract the figures of the Moon from those of Saturn. Find out the Rasi and its Navamsa indicated by each of these differences. When Jupiter transits the Rasi or Navamsa indicated in either of these results or their Trikona position, the native's death will take place. Subtract the figures for Mars from those of Rahu. When Jupiter comes to occupy the Navamsa or the Rasi thus indicated by the difference, the death of a brother may happen.

मानोः कण्टकवर्जितस्य भवनांशे वा त्रिकोणे गुरौ  
तातो नश्यति कण्टकोनगुलिकक्षांशत्रिकोणे शनौ ।  
अर्कोनेन्दुगृहांशकोणगुरौ चन्द्रोनमन्दात्मज-  
क्षेत्रेऽप्यथवा त्रिकोणगृहगे मन्दे जनन्या मृतिः ॥७॥

*Sloka 7.*—Subtract the figures for Yamakantaka from those of the Sun. When Jupiter transits the Rasi or its Navamsa thus found or its triangular position, the death of the father may happen. Subtract the figures for Mandi from those of Yamakantaka. When Saturn transits the Rasi or Navamsa thus found or its triangular position, the same event may happen. Subtract the figures of the Moon from those of the Sun; during Jupiter's transit through the Rasi or Navamsa thus indicated or its triangular position, the death of the mother may come to pass. The same event may also happen when Saturn passes through the Rasi or Navamsa indicated by subtracting the figures of Mandi from those of the Moon, or its triangular position. (जा. पा. XII-80).

वदेत्प्रत्यरनक्षत्रनाथाच्च यमकण्टकम् ।  
त्यक्त्वा तद्वने कोणे गुरौ पुत्रविनाशनम् ॥८॥

*Sloka 8.*—Subtract the figures of Yamakantaka from  
क-री—23



those of the planet ruling the 5th star reckoned from the natal one. When Jupiter transits the house indicated by the result or its Trikona position, the son's death may be expected.

॥ स्वमरणनिर्णयः ॥

लग्नार्कमान्दिस्फुटयोगराशेरधीश्वरो यद्वनोपगस्तु ।

तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥९॥

*Sloka 9.*—Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with his death.

मान्दिस्फुटे भानुसुतं विगोध्य राश्यंशकोणे रविजं मृतिः स्यात् ।

धूमादिपञ्चग्रहयोगराशिद्रेक्काणयातेऽर्कसुते च मृत्युः ॥१०॥

*Sloka 10.*—Subtract the figures for Saturn from those of Mandi and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at this Navamsa or the Rasi thus found or their triangular position, death will take place. The same event may also happen when Saturn arrives at the particular Drekkana of the particular Rasi indicated by the aggregate of the figures of the five Upagrahas reckoned from Dhuma.

विलग्नमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञाः ।

निर्याणचन्द्रो गुलिकेन्दुयोगो लग्नं विलग्नार्किसुतेन्दुयोगः ॥११॥

*Sloka 11.*—Find out the Rasi and its Navamsa indicated by the sum-total of the figures for the Lagna and Mandi. The Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the por-

tion thereof in a year in which a person's death may be expected to happen ; (i. e., when the Sun arrives at this particular Rasi and the particular Navamsa thereof, the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon ; and the rising sign will be that denoted by the total of the figures for the Lagna Mandi and the Moon.

मान्दिस्फुटोदितनवांशगतेऽमरेब्ध्ये  
तद्द्वादशांशसहिते दिननाथमूनौ ।  
द्रेक्काणकोणभवने दिनपे च मृत्यु-  
र्लभेन्दुमान्दियुतभेशगतोदये स्यात् ॥१२॥

*Sloka 12.*—Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and when the Lagna is the Rasi occupied by the lord of the sign denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

मान्दियुतभांशगतो यदि स्यात् is another reading in the 4th पाद (Pada). The translation will be "or when the Sun transits the Rasi and Amsa denoted by the aggregate of the figures....."

गुलिकं रविसूनुं च गुणित्वा नवसंख्यया ।  
उभयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥१३॥

*Sloka 13.*—Multiply by 9 the figures for Mandi and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

स्फुटे बिलग्ननाथस्य विगोध्य यमकण्टकम् ।  
तद्वाशिनवभागस्थे जीवे मृत्युर्न संशयः ॥१४॥

*Sloka 14.*—Subtract the figures of Yamakantaka from those of the lord of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

षष्ठावसानरन्ध्रेऽशुक्लैक्यभवनं गते ।

तत्त्रिकोणोपगै वाऽपि मन्दे मृत्युभयं नृणाम् ॥१५॥

*Sloka 15.*—Find out the sign of the zodiac indicated by the sum-total of the figures for the lords of the 6th, the 12th and the 8th Bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

उद्यद्गणपतिराशिगते सुरेड्ये

तस्य त्रिकोणमपि गच्छति वा विनाशम् ।

रन्ध्रत्रिभागपतिमन्दिरगेऽथ मन्दे

प्राप्ते त्रिकोणमथवास्य वदन्ति मृत्युम् ॥१६॥

*Sloka 16.*—Find the Rasi, etc., occupied by the lord of the decanate that is rising. When Jupiter transits this position or its Trikona, the native meets with death. When Saturn transits the house owned by the lord of the decanate of the 8th house, or its Trikona, the same event may be predicted.

विलग्नजन्माष्टमराशिनाथयोः खरत्रिभागेश्वरयोस्तयोरपि ।

अग्राङ्गमान्धोरपि दुर्बलांशकत्रिकोणगे सूर्यसुते मृतिर्भवेत् ॥१७॥

*Sloka 17.*—Find the weakest of the three sets of planets, viz., (1) the lord of (1) the 8th house and (2) the 22nd decanate, both counted from the Lagna and the Moon, and (3) the Moon and Mandi. When Saturn transits a Trikona position to the Navamsa of any of the above planets, death may happen.

लग्नाधिपस्थितनवांशकराशितुल्यं रन्धाधिपस्य गृहमापतिते घटेने ।  
तस्मिन्वदेन्मरणयोगमनेकशास्त्रसंश्रुण्णदि.क्षमतिभिः परिकीर्तितं तत्॥

*Sloka 18.*—Find the Rasi representing the Navam-sa occupied by the lord of the Lagna. See how far it is removed from Mesha. When Saturn transits a Rasi so far removed from the Rasi occupied by the lord of the 8th house, death may happen, say those conversant with the various schools of astrology.

शशाङ्कसंयुक्तदृगाणपूर्वतः खरत्रिभागेशगृहं गतेऽपि वा ।  
त्रिकोणगे वा मरणं शरीरिणां शशिन्यथ स्यात्तदुरन्धरि.फगे ॥१९॥

*Sloka 19.*—Death may also happen when the Moon in her transit passes through the house occupied by the lord of the 22nd decanate counted from that of the Moon at the time of birth, or its Trikona position or through the Lagna Rasi, the 8th house or the 12th house.

निधनेश्वरगतराशौ भानाविन्दौ तु भानुगतराशौ ।  
निधनाधिपसंयुक्ते नक्षत्रे निदिशेन्मरणम् ॥२०॥

*Sloka 20.*—When the Sun passes through the Rasi occupied by the lord of the 8th house and the Moon, through the Rasi occupied by the Sun or through the asterism occupied by the lord of the 8th house, demise will happen.

यो राशिर्गलिकोपेतः तत्त्रिकोणगते शनौ ।  
मरणं निशिजातानां दिविजानां तदस्तके ॥२१॥

*Sloka 21.*—When Saturn transits (1) the Rasi that is triangular to the one occupied by Gulika in the case of those born in the night or (2) the 7th Rasi therefrom in the case of those born in the day, death may happen.

गुरुराहुस्फुटकयस्य राशिं यातो गुरुर्यदा ।  
तदा तु निधनं विद्यात्त्रिकोणगतोऽथवा ॥२२॥

*Sloka 22.*—When Jupiter in his transit passes through the Rasi indicated by the sum of the figures for Jupiter and Rahu or through its trines, death may be apprehended.

अष्टमस्य त्रिभागांशपतिस्थितगृहं शनौ ।  
तदीशनवभागक्षं गते वा मरणं भवेत् ॥२३॥

*Sloka 23.*—When Saturn goes to the house occupied by the lord of the decanate of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the Rasi owning the Navamsa occupied by the lord of the 8th house.

जन्मकाले शनौ यस्य जन्माष्टमपतेरपि ।  
राशेरंशकराशेर्वा त्रिकोणस्थे शनौ मृतिः ॥२४॥

*Sloka 24.*—When Saturn in his transit passes through the Rasi and Amsa occupied by him at birth or its trines, death may be expected. The same event may be apprehended when Saturn transits the Rasi and Amsa occupied by the lord of the sign occupied by the Moon at birth or of the 8th house or its trines.

निशीन्दुराशौ चेज्जन्म मान्दिभेऽंशे शनौ मृतिः ।  
दिवाकमे चेत्तद्ग्रहत्रिकोणे वा शनौ मृतिः ॥२५॥

*Sloka 25.*—If the birth be at night, death will happen when Saturn transits through the Rasi and Amsa occupied by the Moon or Mandi; if the birth be at day, death may be expected when Saturn transits the Rasi and Amsa occupied by the sign or which is the 7th, the 5th or the 9th from that occupied by the Sun.

रन्ध्रेश्वराद्यावति मे मान्दिस्तावति मे ततः ।  
शनिश्चेन्मरणं ब्रूयादिति सद्गुरुभाषितम् ॥२६॥

*Sloka 26.*—Ascertain how far Mandi is removed from the lord of the 8th house. When Saturn in his transit arrives at a Rasi so far removed from Mandi, death may happen ; so say the eminent astrologers.

जन्मकालीनभृगुजात्कामशत्रुव्यये रवौ ।

मरणं निश्चितं ब्रूयादिति सद्गुरुभाषितम् ॥२७॥

*Sloka 27.*—When the Sun transits the 6th, the 7th or 12th place reckoned from Venus at birth, death is sure to happen ; so say the eminent astrologers.

तिष्ठन्त्यष्टमरिःफणष्टपतयो रन्ध्रत्रिभागेश्वरो

मान्दिर्यद्भवनेषु तेष्वपि गृहेष्वार्काज्यसूर्येन्दवः ।

सर्वे चारवशात्प्रयान्ति हि यदा मृत्युस्तदा स्यान्नृणां

तेषामंशवशाद्भवन्तु निधनं तत्तत्त्रिकोणेऽपि वा ॥२८॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां निर्याणभावो

नाम सप्तदशोऽध्यायः ॥

*Sloka 28.*—Find out where the following planets are posited at a birth : (1) the lord of the 8th (2) the lord of the 12th (3) the lord of the 6th, (4) the lord of the 8th house decanate, i.e., the 22nd decanate and (5) Mandi. When Saturn, Jupiter, the Sun and the Moon in their transit pass through these houses, death may take place. The same may also happen when these transit the Navamsas of the five Grahas stated above or their Trikona positions.

Thus ends the 17th Adhyaya on "Exit from the World" in the work Phaladeepika composed by Mantreswara.

## ॥ अष्टादशोऽध्यायः ॥

॥ द्विग्रहयोगफलम् ॥

तिग्मांशुर्जनयत्युपेशसहितो यन्त्राश्मकारं नरं  
 भौमेनाघरतं बुधेन निपुणं धीकीर्तिसौख्यान्वितम् ।  
 क्रूरं वाक्पतिनान्यकायेनिरतं शुक्रेण रक्षायुधै-  
 र्लब्धस्वं रविजेन धातुकुशलं भाण्डप्रकारेषु वा ॥१॥

## ADHYAYA XVIII.

*Sloka 1.*—If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work ; if the Sun be in conjunction with Mars, the person born will be intent on doing sinful deeds ; if he be associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the Yoga will be cruel and interested in helping others. If the Sun and Venus be together at a birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn, the person born will be clever in working in metals or in various sorts of pottery.

कूटस्यासवकुंभपण्यमशिवं मातुः सवक्रः शशी  
 सन्नः प्रभितवाक्यमर्थनिपुणं सौभाग्यकीर्त्यान्वितम् ।  
 विक्रान्तं कुलमुख्यमस्थिरमर्तिं विसेश्वरं साक्षिरा  
 वस्त्रणां ससितः क्रियादिकुशलं सार्किः पुनर्भूषुतम् ॥२॥

*Sloka 2.*—If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, spirituous drinks and earthen jars ; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the Yoga will speak sweetly and modestly, be clever in interpreting, and endowed with good

luck and fame. When the Moon is in conjunction with Jupiter, the person born will be overpowering (his enemies), but fickle-minded; he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

मूलादिस्नेहकूटैर्व्यवहरति वणिग्वाहुयोद्धा ससौम्ये  
 पुर्यध्यक्षः सजीवे भवति नरपतिः प्राप्तवित्तो द्विजो वा ।  
 गोदो मल्लोऽथ दक्षः परयुवतिरतो द्यूतकृत्सामुरेज्ये  
 दुःखातोऽसत्यसन्धः ससंवितृतनये भूमिजे निन्दितश्च ॥३॥

*Sloka 3*—If Mars and Mercury be together, the person born in the Yuga will be a dealer in herbs, plants, barks, oils and drugs. He will be clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a wrestler, skilful, addicted to other people's wives, or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यविद्  
 वाग्मी भूगणपः सितेन मृदुना मायापटुर्लम्पटः ।  
 सद्धियो धनदारवान् बहुगुणः शुकेण युक्ते गुरौ  
 क्षेत्राः शमश्रुकरोऽसितेन घटकृज्जातोऽन्नकारोऽपि वा ॥४॥

*Sloka 4*.—When Mercury and Jupiter are in conjunction, the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an



assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others and addicted to licentious pleasures. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife, and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the Yoga will be a barber, a potter or a cook.

लङ्घकः is another reading for लम्पटः in the 2nd line.

असितसितसमागमेऽल्पचक्षुर्युवतिसमाश्रयसम्प्रवृद्धवित्तः ।

भवति च लिखिपुस्तकचित्रवेत्ता कथितफलैः परतो विकल्पनीयाः ॥

*Sloka 5.*—If Venus and Saturn be together at a birth, the person affected by the Yoga will be short-sighted, will get his wealth augmented through a young woman, (His marriage will be a keynote to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the Yoga.

॥ चन्द्रदृष्टिफलम् ॥

भूपो विद्वान् भूपतिर्भूपतुल्यश्चन्द्रे मेघे मोषको निर्धनश्च ।

निस्त्रः स्तेनो लोकमान्यो महीशः स्वाढ्यः प्रेयश्चापि दृष्टे कुजाद्यैः ॥

*Sloka 6.*—If the Moon in Mesha be aspected by Mars, the person born will be a king; if by Mercury, he will be learned; if by Jupiter, he will be a king, if by Venus, he will be equal to a king; if by Saturn, he will be a thief; and if by the Sun, he will be poor. The Moon in (Taurus) Vrishabha, aspected by Mars and other planets in order will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively.

युग्मस्थेऽयोजीविभूषणधृष्टाश्चन्द्रे दृष्टे तन्तुवायोऽधनी च ।

स्वर्क्षे योधप्राज्ञमूरिक्षितीशा लोहाजीवो नेत्ररोगी क्रमेण ॥७॥

*Sloka 7.*—If the Moon occupy Mithuna and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned, (4) fearless, (5) a weaver and (6) poor respectively. The Moon in Kataka if aspected by Mars and other planets will make the person born (1) a warrior, (2) learned, (3) a wise man, (4) a king, (5) a dealer in iron, copper, etc., and (6) a sufferer from eye-disease.

राजा ज्योतिर्विद्वन्नाड्यो नरेन्द्रः सिंहे चन्द्रे नापितः पार्थिवेन्द्रः ।

दक्षो भूयः सैन्यपः कन्यकायां निष्णानः स्याद्भूमिनाथश्च भूयः ॥

*Sloka 8.*—If the Moon occupies Simha and is aspected by Mars and other planets, the person born will be (1) a king, (2) an astrologer (3) wealthy, (4) a king, (5) a barber and (6) a king respectively. If at a birth the Moon be in Kanya and be aspected by Mars and other planets, the person born will be (1) clever, (2) a king, (3) head of an army, (4) skilful in all matters, (5) a king, and (6) a king respectively.

शठो नृपस्तौलिनि रुक्मकारश्चन्द्रे वणिक् स्यात्पिशुनः खलश्च ।

कीटे नृपो युग्मपिता महीशः स्याद्दम्बजीवी विकृताङ्गवित्तः ॥९॥

*Sloka 9.*—The effect of the Moon in Tula being aspected by Mars and other planets will in their order make the person born (1) a rogue, (2) a king, (3) a man working in gold (gold-smith), (4) a trader, (5) a tale-bearer, and (6) wicked respectively. If the Moon be in Vrischika and is aspected by Mars and other planets taken in order, the person born will be (1) a king, (2) a father of twins, (3) a king (4) a washerman (5) one defective of some limb, and (6) moneyless respectively,

शत्रुजीवी and शत्रुजीवी are two other readings for वरुजीवी in the fourth quarter of the Sloka.

धूर्तो ह्याङ्गे स्वजनं जनेशं नरौघमाश्रित्य शठः सदम्भः ।

भूपो नरेशः क्षितिपो विपश्चिद्धनी दरिद्रो मकरे हिमांशौ ॥१०॥

*Sloka 10.*—If, at the time of birth, the Moon occupies Dhanus and be aspected by Mars, the person concerned will be a cheat; if aspected by Mercury, he will protect his kinsmen; if aspected by Jupiter, he will be a ruler of the earth; if by Venus, he will be a support to many people; if by Saturn, he will be a rogue; and if by the Sun, he will be an arrogant fellow. If at the time of birth the Moon occupies Makara and is aspected by Mars and other planets in their order, the person born will be (1) a king (2) a king (3) a king (4) a learned or wise man (5) wealthy and (6) poor respectively.

कुम्भेऽन्यदारनिरतः क्षितिपो नरेन्द्रो

वेद्यापतिर्नृपवरो हिमगौ नृमान्यः ।

अन्येऽघकृत्पटुमतिर्नृपतिश्च विद्वान्

दोषैकद्वन्दुरितकृच्च कुजादिदृष्टे ॥११॥

*Sloka 11.*—If at the time of birth the Moon occupies Kumbha and is aspected by Mars and other planets taken in order, the person concerned will be (1) addicted to other people's wives, (2) a king, (3) lord of men, (4) one fond of women not his own, (5) best of kings and (6) respected by men, respectively. If the Moon occupies Meena and is aspected by Mars and other planets taken in order, the person born will be (1) a sinner, (2) witty, (3) a king, (4) a learned man, (5) one intent on doing what is sinful and (6) a sinner respectively.

॥ अंशे चन्द्रस्य दृष्टिफलम् ॥

आरक्षको वधरुचिः कुशलश्च युद्धे  
भूपोऽर्थवान्कलहकृत्क्षितिजांशसंस्थे ।  
मूर्खोऽन्यदारनिरतः सुकविः सितांशे  
सत्काव्यकृतसुखपरोऽन्यकलत्रगश्च ॥१२॥

*Sloka 12.*—If at a person's birth the Moon occupy a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city ; if the Moon in the above position be aspected by Mars, he will be fond of killing ; if by Mercury, he will be skilled in close fighting ; if by Jupiter, he will be a king ; if by Venus, he will be rich ; and if by Saturn, he will promote quarrels. If at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool ; if by Mars, he will be addicted to other people's wives ; if by Mercury, he will be a good poet ; if by Jupiter, he will be the author of good literary works ; if by Venus, he will be intent on having all comforts ; and if by Saturn, he will unite with other people's wives.

बौधे हि रङ्गचरचोरकवीन्द्रमन्त्रि-  
गेयकशिल्पनिपुणः शशिनि स्थितेऽंशे ।  
स्वांशेऽल्पगात्रधनलुब्धतपस्विमुख्यः  
स्त्रीप्रेम्यकृत्यनिरतश्च निरीक्ष्यमाणे ॥१३॥

*Sloka 13.*—If at the time of birth the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor ; if by Mars, he will be a thief ; if by Mercury, he will be the chief of poets ; if by Jupiter, he will be a minister ; if by Venus, he will be skilled in music ; and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa and be aspected by

the Sun, the person concerned will be lean in person; if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be a servant under a woman; and if by Saturn, he will be devoted to his duties.

सक्रोधो नरपतिप्रमतो निधीशः सिंहांशे प्रभुरसुतोऽतिहिंस्रकर्मा ।  
जीवांशे प्रथितबलो रणोपदेष्टा हास्यज्ञः सन्निवविक्रामवृद्धशीलः ॥१४॥

*Sloka 14.*—If at the time of birth, the Moon be in a Navamsa of Simha and be aspected by the Sun, the person concerned will be of an angry temper; if by Mars, he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure; if by Jupiter, he will become a great lord; if by Venus, he will be childless; and if by Saturn, he will do cruel acts. If at the time of birth the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if by Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

आल्पापत्यो दुःखितः सत्यपि स्त्रे मातासक्तः कप्रेणि स्वेऽनुरक्तः ।  
दुष्टस्त्रीष्टः कोपनश्चाकिंभागे चन्द्रे भानौ तद्वदिन्द्रादिदृष्टे ॥१५॥

*Sloka 15.*—If at the time of birth the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy; if by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be irascible. In the same

manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.

सूर्यादितोऽत्रांशफलं प्रदिष्टं ज्ञेयं नवांशस्य फलं तदेव ।

राशीक्षणे यत्फलमुक्तमिन्द्रोस्तद्द्वादशांशस्य फलं हि वाच्यम् ॥१६॥

*Sloka 16.*—What has been declared here (in Slokas 12-15) as अंशफल (Amsaphala) due to the Moon being posited in the Amsas of the Sun and other planets should be understood to be the effects derived from the Navamsa division. The effects that have been declared as resulting from the Moon in the several signs being aspected by the various planets should be stated as applying in the case of the Dwadasamsas also.

वर्गोत्तमस्वपरगेषु शुभं यदुक्तं तत्पुष्टमभ्यलघुताऽशुभमुत्क्रमेण ।

वीर्यान्विजोऽंशकपतिर्निरुणद्धि पूर्वं राशीक्षणस्य फलमंशफलं ददाति॥

*Sloka 17.*—The good effects described above will be full, middling and little according as the Moon occupies a Vargottama, his own Navamsa or the Navamsa of another planet. In the case of bad effects, it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

Thus ends the 18th Adhyaya on "Conjunctions of two planets" in the work Phaladeepika composed by Mantreswara.

## ॥ एकोनविंशोऽध्यायः ॥

भक्त्या येन नवग्रहा बहुविधैराराधितास्ते चिरं  
सन्तुष्टाः फलबोधहेतुमदिशन्सानुग्रहं निर्णयम् ।  
ख्यातां तेन पराशरेण कथितां संगृह्य होरागमात्  
सारं भूरिपरीक्षयातिफलितं वक्ष्ये महाख्यां दशाम् ॥१॥

### ADHYAYA XIX.

*Sloka 1.*—The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased, bestowed upon him the knowledge of accurately determining their effects (on births in this world). Being convinced after many tests that they are unfailing, I take out only the essence from the astrological scriptures containing his famous sayings and set forth the famous 'Maha Dasa.'

अग्न्यादितारपतयो रविचन्द्रभौम-  
सर्पामरेड्यशनिचन्द्रजकेतुशुक्राः ।  
तेने नटः सनिजया चटुधान्यसौम्य-  
स्थाने नखा निगदिताः शरदस्तु तेषाम् ॥२॥

*Sloka 2.*—Count the stars from Krittika in groups of nine. The planets presiding over the Dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus, and their respective years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

ऋक्षस्य गम्या घटिका दशाब्दनिष्ठा नताप्ता स्वदशाब्दसंख्या ।  
रूपैर्नगैः संगुणयेन्नतेन हतास्तु मासा दिवसाः क्रमेण ॥३॥

*Sloka 3.*—At the time of birth, find out the number of Ghatikas, etc., still to be traversed (by the Moon) in the star he is in. Multiply this by the number of years allotted to the ruler of the star and divide the product

by 60. The quotient will be the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 12 and dividing by 60 and the remainder again into days by multiplying by 30 and dividing by 60 and so on.

रविस्फुटं तज्जनने यदासीत् तथाविद्यश्चेत्प्रतिवर्गमर्कः ।

भावृत्तयः सन्ति दशाब्दकानां भागक्रमात्तद्विवसाः प्रकल्प्याः ॥४॥

*Sloka 4.*—Note the exact position of the Sun in the zodiac at the time of birth. When the Sun in his next round arrives at the same position, it is considered as one solar year, which is also the year taken for the Ududasa system. By sub-dividing the same, days are also calculated.

॥ दशाफलम् ॥

भानुः करोति कलहं शितिपालकोप-

माकस्मिकं स्वजनरोगपरिभ्रमं च ।

अन्योन्यवैरमतिदुःसहचित्तकोपं

गुप्त्यर्थधान्यसुतदारकृशानुपीडाम् ॥५॥

*Sloka 5.*—If at a birth the Sun be badly placed, he will during his Dasa promote quarrel, sudden displeasure of the sovereign, sickness among relatives, wandering, with others, intolerable mental anguish, and danger from fire to concealed wealth, grain, sons and wife.

कौर्याध्वभूयैः कलहैर्धनान्ति वनाद्रिसंचारमतिप्रसिद्धिम् ।

करोति सुस्थो विजयं दिनेशस्तैक्ष्ण्यं सदोद्योगरतिं सुखं च ॥६॥

*Sloka 6.*—If at a birth the Sun be posited in a good house, he will during his Dasa bring on acquisition of wealth through cruel deeds, journeys, kings and quarrels, roaming through forests and mountains, wide



fame, success in business, severity, attachment (devotion) for ever to one's duty and happiness.

मनःप्रसादं प्रकरोति चन्द्रः सर्वार्थसिद्धिं सुखभोजनं च ।  
स्त्रीपुत्रभूषाम्बररत्नसिद्धिं गोक्षेत्रलाभं द्विजपूजनं च ॥७॥

*Sloka 7.*—During the Moon's Dasa, there will be tranquillity of the mind, success in all business, good food, acquisition of wife, children, ornaments, clothes, gems, cows and lands. The person will honour Brahmins.

बलेन सर्वं शशिनस्तु वाच्यं पूर्वं दशाहे फलमत्र मध्यम् ।  
मध्ये दशाहे परिपूर्णवीर्यं तृतीयभागेऽल्पफलं क्रमेण ॥८॥

*Sloka 8.*—Everything ought to be declared after examination of the Moon's strength. In the first period of ten days of the lunar month, the Moon is of moderate strength. During the middle period of ten days, his strength is full, and he is therefore very auspicious. During the third period of ten days, his strength is on the wane and the effect also will be gradually declining.

भौमस्य स्वदशाफलानि हुतभुग्भूषाहवाद्यैर्धनं  
भैषज्यानुतवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागमः ।  
पित्तासृग्ज्वरबाधितश्च सततं नीचाङ्गनासेवनं  
विद्वेषः सुतदारबन्धुगुरुभिः कष्टोऽन्यभागे रतः ॥९॥

*Sloka 9.*—During the Dasa of Mars, the person concerned gets wealth through fire, the king, fighting and the like. There will be influx of money by administering medicines, falsehood, cheating and various, cruel actions. He will be always bothered (afflicted) by bilious complaints, impurity of blood and fever; he will have intrigues with low females; he will quarrel with his wife, children, relations and elders, and thereby suffer misery; and he will take delight in (enjoying) other's fortune.

सौम्यः करोति सुहृदागममात्मसौख्यं  
 विद्वत्प्रशंसितयशश्च गुरुप्रसादम् ।  
 प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं  
 जायात्मजादिसुहृदां कुशलं महत्त्वम् ॥१०॥

*Sloka 10.*—When Mercury's Dasa is operating, there will be meeting of friends, personal comforts, fame through the applause of the learned, favour from elders, cleverness in (one's) speech, doing good to others, happiness to one's wife, children, friends, etc, an exalted position.

धर्मक्रियानिमगरेन्द्रगुरुर्विधत्ते संतानसिद्धिं स्वनीपतिपूजनं च ।  
 श्लाघ्यत्वमुन्नतजनेषु गजाश्वयानप्राप्तिं वधूसुतसुहृदुतिमिष्टसिद्धिम्॥

*Sloka 11.*—During Jupiter's Dasa, the person concerned will perform some virtuous deed, acquire children, will be honoured by the sovereign and will receive praises from great men ; there will be acquisition of elephants, horses and vehicles, meeting of wife, children and friends, and accomplishment (fulfilment) of one's desires.

क्रीडासुखोपकरणानि सुवाहनार्तिं  
 गोरक्षभूषणनिधिप्रमदाप्रमोदम् ।  
 ज्ञानक्रियां सलिलयानमुपैति शै.क्रयां  
 कल्याणकर्म बहुमानमिलाधिनाथात् ॥१२॥

*Sloka 12.*—During the Dasa of Venus, the person concerned will obtain materials and facilities for his sport and happiness, good vehicles, cows, gems, ornaments, treasure, enjoyment in the company of young damsels, intellectual pursuits, voyage, auspicious deeds and acceptance of presents from the sovereign.

पाकेऽर्कजस्य निजदारसुतातिरोगा-  
 न्वातोत्तरान्कृषिविनाशमसत्प्रलापम् ।  
 कुक्षीरतिं परिजनैर्वियुतिं प्रवास-  
 माकस्मिकं स्वजनभूमिसुखार्थनाशम् ॥१३॥

*Sloka 13.*—During the Dasa of Saturn, the person concerned may expect his wife and children to be troubled by gout, rheumatism or similar windy diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, absence from his residence and destruction or loss all on a sudden of his relations, lands, happiness and wealth.

कुर्यादहिः क्षितिपचोरविषाग्निशस्त्र-  
 भीतिं सुतार्तिमतिविभ्रमबन्धुनाशम् ।  
 नीचावमाननमतिक्रमतोऽपवादं  
 स्थानच्युतिं पदहतिं कृतकार्यहानिम् ॥१४॥

*Sloka 14.*—During Rahu's Dasa, the person may expect trouble from the sovereign, thieves, poison, fire and weapons, sickness to children, ruffled mind, loss of relations, insult from base people, scandal due to a breach of decorum, ejection or dismissal from an office, wounding of the leg (or kicks) and failure of the business undertaken.

विधुंतुदे शुभान्विते प्रशस्तभावसंयुते  
 दशा शुभप्रदा तदा महीपतुल्यभूतिदा ।  
 अभीष्टकार्यसिद्धयो गृहे सुखस्थितिर्भवे-  
 दचञ्चलार्थसंचयाः क्षितौ प्रसिद्धकीर्तयः ॥१५॥

*Sloka 15.*—If Rahu be associated with a benefic and occupy good houses (i.e., houses other than the 6th, the 8th or the 12th), his Dasa period will be benefic and fully auspicious, and will lift (raise) the native to affluence on a par with the king. The native will have all his desires fulfilled and will stay at home enjoying happiness. There will be steady accumulation of wealth and he will become widely renowned.

पाथोममीनालिगतस्य राहोर्दशाधिपाके महितं च सौख्यम् ।  
देशाधिपत्यं नरवाहनासिर्दशावसाने सकलस्य नाशः ॥१६॥

*Sloka 16.*—Astrologers say that Rahu in Kanya, Meena or Vrischika, gives to the person concerned, during his Dasa honor and happiness, lordship of lands, carriages and servants All these, however, are liable to be lost at the conclusion of the Dasa.

केतोर्दशायामरिचोरभयैः पीडा च शस्त्रक्षतमुष्णरोगः ।

मिथ्यापवादः कुलदूषितत्वं बह्वर्भयं प्रोषणमात्मदेशात् ॥१७॥

*Sloka 17.*—During Ketu's Dasa, the person concerned will have troubles from enemies, thieves, the sovereign, wounds from weapons, wounds, disease due to excessive heat, false calumny, a stigma to his family, danger from fire and absence from his own country.

अथ तरणिदशायां क्रौर्यभूपालयुद्धै-

र्धनमनलचतुष्पात्पीडनं नेत्रतापः ।

उदरदशनरोगः पुत्रदारार्तिरुद्धै

गुरु जनविरहः स्याद्भृत्यनाशोऽर्थहानिः ॥१८॥

*Sloka 18.*—When the Dasa of the Sun is in progress, the general effects to be noted will be money-making by cruel acts, through kings and fighting, trouble from fire and beasts, inflammation of the eyes, illness affecting the stomach and teeth, severe trouble to wife and children, separation from revered seniors and parents, destruction of servants and loss of property.

शिशिरकरदशायां मन्त्रदेवद्विजोर्वी-

पतिजनितविभूतिः स्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानारसासि-

र्भवति खलुविरोधः स्वक्षयो वातरोगः ॥१९॥

*Sloka 19.*—During the Moon's Dasa, the person concerned will get money through sacred prayers, Gods,

Brahmins and royal favour. He will secure to himself women, wealth and lands. He will further have a profusion of flowers, clothes, ornaments, perfumes and various valuable juicy objects of enjoyment. There will be misunderstandings with the wicked and loss of money and he will suffer from wind disease.

क्षितितनयदशायां क्षेत्रवेरक्षितीश-

प्रतिजनितविभृतिः स्यात्पशुक्षेत्रलाभः ।

सहजतनयवरं दुर्जनस्त्रीषु सक्ति-

र्दनरुधिरपित्तव्याधिरथोपहानिः ॥२०॥

*Sloka 20.*—During the ripening of Mars' Mahadasa, there may be attempts of money-making through lands, litigation and the sovereign. He will also acquire more cattle and lands. There will be quarrels with his brothers and sons. He will resort continuously to the society of wicked men and women and suffer diseases arising from bile, blood, as well as through fire. He will also have loss of wealth.

असुरवरदशायां दुःस्वभावोऽथवा स्या-

दतिगहनगदार्तिः स्तुनार्योर्विनाशः ।

विषभयमरिपीडावीक्षणोद्धाक्तरोगः

सुहृदि कृषिविरोधो भूपतेर्द्वेषलाभः ॥२१॥

*Sloka 21.*—At the time when Rahu's Dasa is in progress, the person concerned will become wicked in (his) disposition, or will suffer from a terrible disease; which cannot be diagnosed he will lose his wife and children. There will be danger from poison and trouble from enemies and he will suffer from diseases relating to the eyes and the head. There will also arise misunderstandings with friends and cultivators, and displeasure from the sovereign.

अमरगुरुदशायामम्बराद्यर्थसिद्धिः

परिजनपरिवारप्रौढरत्यर्थमानः ।

सुतधनसुहृदाप्तिः साधुवादाभपूजा

भवति गुरुवियोगः कर्णरोगः कफार्तिः ॥२२॥

*Sloka 22.*—During the Dasa of Jupiter, the person concerned will get new cloths and such other objects will have attendants, retinue and similar grandeur, and will command intense respect and dignity. There will be acquisition of children, wealth and friends. He will further receive adoration for sanity of his speech which has won general approbation. He will suffer separation from his elders, have ear disease and phlegmatic troubles.

रवितनयदशायां राष्ट्रपीडाप्रहार-

प्रतिजनितविभूतिः प्रेष्यवृद्धाङ्गनासिः ।

पशुमहिषवृषासिः पुत्रदारप्रपीडा

पवनकफगुदार्तिः पादहस्ताङ्गतापः ॥२३॥

*Sloka 23.*—At the time when Saturn's Dasa is in progress, the native will acquire wealth on account of some trouble in the country and fighting; he will get servants and old women; will have acquisition of cows buffaloes and bulls; and trouble to children and wife. He will suffer from windy and phlegmatic diseases, and piles, and a burning sensation in the legs, hands and other limbs.

शशितनयदशायां शश्वदाचार्यसिद्धि-

र्द्धिजनितधनासिः क्षेत्रगोवाजिलाभः ।

मनुवरसुरपूजा वित्तसंघातसिद्धिः

प्रभवति मरुदुष्णश्लेष्मरोगप्रपीडा ॥२४॥

*Sloka 24.*—During the Dasa of Mercury, the person concerned will get always the benefit of spiritual

preceptors. He will get money through Brahmins, and will acquire new lands, cows and horses. He will worship great men and Gods and acquire immense wealth. Diseases resulting from wind, heat, and phlegm will also torment him.

शिखिजनितदशायां शोकमोहोऽङ्गनामिः  
 प्रभुजनपरिपीडा वित्तनाशोऽपराधः ।  
 प्रभवति तनुभाजां प्रोषणं स्त्रीयदेशा-  
 दशनचरणरोगः श्लेष्मसन्तापनं च ॥२५॥

*Sloka 25.*—During Ketu's Dasa the person will have sorrow and confusion caused by females, trouble from the rich and loss of wealth; he will do improper acts to others. He will suffer banishment from his country. There will be suffering from tooth-ache, leg pain, and phlegmatic troubles.

भृगुतनयदशायामङ्गनारत्नवस्त्र-  
 युतिनिधिधनभूषावाजिशय्यासनाप्तिः ।  
 कयकृषिजलयानप्राप्तविस्वागमो वा  
 भवति गुरुवियोगो बान्धवार्तिर्मनोरुक् ॥२६॥  
 इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशाफलनिरूपणं  
 नाम एकोनविंशोऽध्यायः

*Sloka 26.*—During the Dasa of Venus there will be acquisition of wife, jewels, clothes, brilliance treasure, wealth, ornaments, horses, comforts of the couch, and seats. There will also be augmentation of wealth by trade, agriculture and voyages, and anxiety, mental anguish separation (or demise) of parents and elders and misery to one's relatives.

Thus ends the 19th Adhyaya on "Dasas and their Effects" in the work *Phaladeepika* composed by Mantreswara.

## ॥ विंशोऽध्यायः ॥

॥ दशापहारयोर्विशेषफलानि ॥

भावेश्वरेण प्रबलेन येन यद्यत्फलं हीनबलेन येन ।  
यदानुभोक्तव्यमनन्यसम्यक्संस्मृत्यप्यत्यथ संप्रहेण ॥१॥

## ADHYAYA XX.

*Sloka 1.*—What the effects are that are derivable from a planet which is strong and which owns a certain Bhava and what they will be when the lord is weak, and when they have actually to be experienced by the native all these are indicated briefly in this chapter.

लग्ने बलिष्ठे जगति प्रभुत्वं सुखस्थितिं देहबलं सुवर्चः ।  
उपर्युपर्यभ्युदयाभिवृद्धिं प्राप्नोति बालेन्दुवदेष जातः ॥२॥

*Sloka 2.*—When the Lagna possesses maximum strength, the native will, during the Dasa of the lord of the Lagna, rise to a place of eminence in the world, will be happily placed in life, will be physically strong, will have a brilliant appearance; and his prosperity will be on the increase as his life progresses just as the Moon's digits in the bright half of a month.

पाकेऽर्थनाथस्य कुटुम्बसिद्धिं सत्पुत्रिकाप्तिं सुखभोजनं च ।  
प्राप्नोति वाग्जीविकया धनानि वक्ता सद्भुक्तिं सदसि प्रशस्ताम् ॥३॥

*Sloka 3.*—During the ripening of the Dasa of the lord of the 2nd house, one ought to predict success or acquisition to family, acquisition of good daughters, good meals, earning money by lectures, eloquence in speech and the consequent approbation of the audience in the assembly.

शौर्ये सवीर्ये सहजानुकूल्यं सन्तोषवार्ताश्रवणं च शौर्यम् ।  
सेनापतित्वं लभतेऽभिमानं जनाश्रयं सद्गुणभाजनत्वम् ॥४॥



*Sloka 4.*—During the Dasa of a planet that is strong and owns the 3rd house one ought to expect friendship with and help from brothers, hearing of agreeable news which please the mind, (opportunity for) the exhibition of one's valour, leadership in an army, attainment of some honour, help from people and a praise by others of his various good qualities.

बन्धूपकारं कृषिकर्मसिद्धिं स्त्रीसङ्गमं वाहनलाभमेति ।

क्षेत्रं गृहं नूतनमर्थसिद्धिं स्थानप्रशस्तं च सुखेशदाये ॥५॥

*Sloka 5.*—Help to relations, success in agriculture, friendship with females, acquisition of vehicles, new land, new house, wealth, higher status (promotion in one's appointment), all these may be expected during the ripening of the Dasa of the planet owning the 4th house.

पुत्रप्रापिं बन्धुविलासं नृपतीनां

साक्षिव्यं वा धीशदशायां बहुमानम् ।

प्राज्यैर्भाज्यैर्मृष्टमिहाश्नाति ददाति

श्रेयकार्यं सज्जनशस्तं स विदध्यात् ॥६॥

*Sloka 6.*—During the Dasa of the lord of the 5th house, the native may expect the birth of a son, respect and merriment with relations, or the post of a councillor under kings. He will (command). feed others and enjoy all kinds of (cooked dishes) dainties in plenty. He will accomplish acts meritorious winning the approbation of the virtuous.

रिपून्निहन्ति साहसैररीश्वरस्य वत्सरे ।

अरोगतामुदारतामधृष्यतामतिश्रियम् ॥७॥

*Sloka 7.*—In the ripening of the Dasa of the lord of the 6th house, the native will be able to subdue all his enemies by doing daring acts. He will enjoy perfect

health, will be highly liberal-minded, will be very powerful and will live in all splendour and prosperity.

सम्पाद्य वस्त्राभरणानि शय्यां प्रीतो रमण्या रमतेऽतिवीर्यः ।

करोति कस्याणमहोत्सवादीन् सन्तोषयात्रां च मदेशदाये ॥८॥

*Sloka 8.*—During the Dasa-period of the lord of the 7th house, the person born acquires new clothes, jewels, new bed, etc., He will be contented will fully enjoy all pleasures in the company of his beloved. He will be very powerful or virile and perform marriages or similar auspicious festivities in his family and undertake pleasure-trips.

ऋणविमोचनमुच्छ्रितिमात्मनः कलहकृत्यनिवृत्तिमुपैति सः ।

महिषपश्वजभृत्यजनागमं वयसि रन्ध्रपतेर्बलशालिनः ॥९॥

*Sloka 9.*—During the Dasa-period of the lord of the 8th house, if the planet is strong, one ought to expect the complete discharge of debts, his own elevation, cessation of quarrels, and acquisition of buffaloes, cows, goats and servants.

स्त्रीपुत्रपौत्रैः सहवन्धुवर्गैर्भाग्यं श्रियं चानुभवत्यजस्रम् ।

श्रयांसि कार्याण्यवनीशपूजां भाग्येशदाये द्विजदेवभक्तिम् ॥१०॥

*Sloka 10.*—During the Dasa-period of the lord of the 9th house, the person born will, in the company of his wife, sons, grand children and relations, enjoy continuous prosperity, happiness and wealth, will perform meritorious deeds, receive royal favor and an opportunity to show reverence to Brahmins and Gods.

यत्कार्यमारब्धमुपैत्यमुनेन तस्यैव सिद्धिं सुखजीवनं च ।

कीर्तिं प्रतिष्ठां कुशलप्रवृत्तिं मानोन्नतिं कर्मपतेर्दशायाम् ॥११॥

*Sloka 11.*—During the Dasa of the lord of the 10th house, the person concerned will bring to a successful termination any business or undertaking originated by

him ; he will lead a happy life ; he will become widely renowned ; settle himself on a permanent position ; will do cleverly what is good and proper, or he will get happy news and will command great respect.

ऐश्वर्यमव्याहृतमिष्टबन्धुसमागमं भृत्यजनांश्च दासान् ।

संसारसौभाग्यमहोदयं च लभेत लाभधिपतेर्दशायाम् ॥१२॥

*Sloka 12.*—During the period when the Dasa of the lord of the 11th house is in progress, the person concerned will have an uninterrupted influx of wealth, will meet with his kith and kin, will be served by servants and slaves, and there will be domestic happiness and great prosperity.

व्ययेशितुर्व्यस्यतिव्ययं करोति सज्जने ।

अघौघनाशिनीं शुभक्रियां महीशमान्यताम् ॥१३॥

*Sloka 13.*—When the Dasa of the lord of the 12th house is in progress, there will be much spending of money by the native for the cause of the good. He will do meritorious acts, and thus ward off the several sins already committed. He will also get royal honours.

वक्रगस्य निजतुल्लसुहृत्सुस्थानगस्य दशाफलमेवम् ।

अशुनीचगृहमौढ्यषडन्त्यच्छिद्रगस्य तु फलान्यपि वक्ष्ये ॥१४॥

*Sloka 14.*—The effects of the Dasa periods of planets that are retrograde or that occupy their own, exaltation or friendly houses or are placed in good houses (position other than the 6th, the 8th or the 12th) will be as those described so far. I shall now set forth the effects of the Dasas of planets occupying inimical or depression houses, or that have been eclipsed (become invisible) or that happen to be in the 6th, the 8th or the 12th house.

दुःस्थे लग्नपतौ निरोधनमुपैत्यज्ञातवासं भयं

व्याध्याधीनपरक्रियाभिगमनं स्थानव्युत्तिं चापदम् ।

जाड्यं संसदि वाकुडुम्बचलनं दुष्पत्रिकां हृद्युजं  
वाग्दोषं द्रविणव्ययं नृपभयं दुःस्थे द्वितीयाधिपे ॥१५॥

*Sloka 15.*—When the lord of the Lagna is badly placed, the person concerned will during the Dasa of that planet be imprisoned. He will lead the life incognito, will suffer from fear, disease and mental anxiety, will participate in a funeral rite, or will leave his work and take up another's task, will suffer loss of position and other misfortunes. If the lord of the 2nd house be in a similar position, the person will during the said planet's Dasa behave stupidly in a public assembly, will not be true to his word or to his family, will receive evil tidings, or write bad letters suffer eye-trouble, will be foul-tongued, spend heavily and fear the sovereign.

दुश्चिक्याधिपतौ सहोदरमृतिं कार्ये दुरालोचना-  
मन्तःशत्रुनिपीडनं परिभवं तद्वर्षभङ्गं वदेत् ।  
मातृक्लेशमरिष्टमिष्टसुहृदां क्षेत्रग्रहोपप्लुतिं  
पश्वश्वादिविनाशनं जलभयं पातालनाथेऽबले ॥१६॥

*Sloka 16.*—If the lord of the 3rd house be posited in a दुःस्थान (Dusstthana), the person concerned may expect the demise of his brother during the planet's Dasa; evil counsel will prevail in his undertakings, and there will be trouble through secret machinations of internal enemies, humiliation, discomfiture and loss of pride thereby. If the lord of the 4th house be similarly weak, he will during his Dasa cause distress to the native's mother, sickness to his dear friends, danger to his lands and house, trouble from planets destruction of cattle, etc., and danger from water.

वीर्येने प्रतिभापतौ सुतमृतिर्बुद्धिभ्रमं वञ्चना-  
मश्वानं ह्यक्षरामयं नरपतेः कोपं स्वभक्तिक्षयम् ।

बोराङ्गीतिमनर्थतां च दमनं रोगान् बह्वदुष्कृतिं  
भृत्यत्वं लभतेऽपमानमयशः षष्ठेऽशदाये व्रणम् ॥१७॥

*Sloka 17.*—When the lord of the 5th house is deficient in strength, the person concerned will during the planet's Dasa lose a son. He will have aberration of mind, deception, a wearisome wandering, trouble in the stomach, displeasure of the sovereign and bodily weakness. During the Dasa of the planet that is weak and owning the 6th house, the native will be troubled by thieves, suffer reverses, defeat (subjugation and various diseases. He will do wicked acts and servile duties. He will be despised and scandalised and will suffer from wounds.

जामातुर्व्यसनं कलत्रविरहं स्त्रीहेतुवनर्थागमं  
द्यूनेशे विबलिन्यसत्यभिरतिं गुह्यामयं चाटनम् ।  
रन्ध्रेऽशायुषि शोकमोहमदमात्सर्यादिमूर्छोच्छ्रितं  
दारिद्र्यं भ्रमणं वदेदपयशोव्याधीनवक्त्रां मृतिम् ॥१८॥

*Sloka 18.*—During the Dasa of the lord of the 7th house who is weak, there will be distress to the native's son-in-law; there will be separation from his beloved. Something untoward will happen to him through the opposite sex. He will have intrigues with wicked women, suffer from diseases in his private parts, and will be wandering. When the Dasa of the lord of the 8th house is in progress (and when he is weak), the person concerned will suffer from excessive sorrow, want of sense, carnal appetite, jealousy, unconsciousness, poverty, fruitless rambling, calumny, sickness, humiliation and death.

पूर्वोपासितदेवकोपमशुभं जायातनूजापदं  
दौष्टक्यं स्वगुरोः पितुश्च निधनं दैन्यं शुभे दुर्बले ।  
यद्यत्कर्म करोति तत्तदफलं स्यान्मानभङ्गो नभो-  
भावे दुर्गुणतां प्रवासमशुभं दुर्वृत्तिमापन्नताम् ॥१९॥

*Sloka 19.*—If the lord of the 9th house whose Dasa is in progress be weak, the person will have to incur the wrath (severe displeasure) of the deity that had been worshipped formerly and suffer something untoward; there will be trouble to his wife and children; he will do wicked acts; one of his elders and his father may die, and he may suffer from penury. When the lord of the 10th house whose Dasa is in progress is not strong, anything done by the native becomes fruitless; he will further suffer loss of honour, will be wicked in his behaviour will be absent in foreign places. There will be inauspicious happenings. He will lead a bad life and suffer troubles.

श्रवणमशुभवाचां भ्रातृकष्टं सुतार्तिं  
भवपवयसि दैन्यं वञ्चनं कर्णरोगम् ।  
बहुरुजमपमानं बन्धनं सर्वसम्पत्-  
क्षयमपरगशीवाऽऽयाति रिःफेडायाये ॥२०॥

*Sloka 20.*—During the Dasa of the planet that is weak and owning the 11th house the native will have to hear evil tidings. There will be trouble to a brother or sickness to children; he will suffer misery, deception and ear disease. When the Dasa of the planet that is weak and owning the 12th house is in progress, the person concerned will suffer from various diseases, dishonour and bondage. All his wealth will disappear like the (waning) Moon in the dark half of a month or like the Moon that is at the western horizon.

संज्ञायां यद्गात्र कारकविधिःश्लोकेषु यज्जल्पितं  
कर्माजीवनिरूपितं कलमिदं यद्भोगचिन्ताविधौ ।  
यद्यस्येक्षणयोगसंभवकलं भावेऽयोगोद्भवं  
भावेऽगैरपि भावगैरपि फलं वाच्यं दशायामिह ॥२१॥

*Sloka 21.*—Whatever has been stated in the chapter

on Definitions (Adh. I), whatever has been mentioned as belonging to the presiding planets (Adh. II), whatever calling is declared appropriate in the Chapter on profession (Adh. V), whatever diseases have been described as due to the several planets (Adh. XIV), whatever has been spoken of as the effect of the aspect or association with the planets (Adh. XVIII), or of the presence of planets in Bhavas or of the lords of the several Bhavas or the lords being associated with others, (Adh. XV, XVI, XVII,) all this, must be duly assigned to the planets concerned in their respective Dasas.

वर्गोत्तमांशस्थदशा शुभप्रदा मिश्रैव सा चास्तमिते च नीचगे ।  
मृत्युव्ययारीशदशापहारयोस्तत्र स्थितस्याप्यशुभं फलं भवेत् ॥२२॥

*Sloka 22.*—The Dasa of a planet occupying a वर्गोत्तमांश (Vargottamamsa) will give favourable results. It will be mixed when the said planet is eclipsed or is in depression. When the Dasa and Apahara belonging to two planets both of whom own or occupy the 8th, the 12th or the 6th house are in progress, the effect will be unfavourable.

क्रूरग्रहस्यैव दशापहारे त्रिपञ्चसमर्क्षपतेर्विपाके ।  
तथैव जन्माष्टमनाथभुक्तौ चोरारिपीडां लभतेऽतिदुःखम् ॥२३॥

*Sloka 23.*—During the Dasa period of a malefic planet when the sub-period of a planet ruling the 3rd, the 5th or the 7th star (reckoned from the natal star) is in progress or the Bhukti of the lord owning the Janma Rasi or the 8th house therefrom is passing, the person concerned will have troubles from thieves and enemies and will suffer much misery.

शनेऽश्वतुर्थी च गुरोस्तु षष्ठी दशा कुजाद्योर्यदि पञ्चमी सा ।  
कदा भवेद्वायवसानभागस्थितस्य दुःस्थानपतेस्तथैव ॥२४॥

*Sloka 24.*—If in the order of main Dasas, the fourth happens to belong to Saturn, the sixth to Jupiter, the fifth to Mars or Rahu, every one of these will prove dangerous. So also will be the Dasa period of a planet occupying the end of a sign or owning a दुःस्थान (Dus-sthana 6th, 8th or 12th).

ऊर्ध्वास्यतुङ्गभवनस्थितभूमिजस्य  
कर्मायगस्य हि दशा विदधाति राज्यम् ।  
जित्वा रिपून्विपुलवाहनसैन्ययुक्तां  
राज्यश्रियं वितनुतेऽधिकमन्नदानम् ॥२५॥

*Sloka 25.*—If Mars be posited in an ऊर्ध्वमुख (Urdhva-mukha) Rasi (vide 1-8 *supra*), or the exaltation sign identical with the 10th or the 11th house, his Dasa-period will secure to the native concerned a kingdom. After subduing his enemies, he will become a renowned king endowed with a large number of vehicles and a huge army and he will feed many people.

स्वोद्यस्थितो भृगुसुतो व्ययकर्मगो वा  
लाभेऽपि वाऽस्तरहितो न च पापयुक्तः ।  
तस्याब्जपाकसमये बहुरत्नपूर्णं  
धीमान्विशालविभवो जयति प्रशस्तः ॥२६॥

*Sloka 26.*—If Venus, uneclipsed and free from association with a malefic planet, be in his own or exaltation Rasi identical with the 12th, the 10th or the 11th house, the person concerned will, during the said planet's Dasa-period, get many gems and precious stones, have his intellect expanded, will become immensely affluent and praised by many people.

नीचारिषद्वयसंधिता हि शुभाः प्रयच्छन्त्यशुभानि सर्वे ।  
शुभेतरास्तेषु गताः प्रयच्छन्त्यमोघदुःखानि दशासु तेषाम् ॥२७॥



*Sloka 27.*—All benefics, if placed in depression, inimical, the 6th or the 12th houses, will only produce untoward results, while malefics similarly placed will give in their Dasa-periods incalculable (intense) miseries.

दशेशशत्रोररिगेहभाजो लग्नेशशत्रोरपि वाऽथ भुक्तौ ।

शत्रोर्भयं स्थानभयं तदास्य क्षिग्धोपि शत्रुत्वमुपैति नूनम् ॥२८॥

*Sloka 28.*—During a planet's Dasa-period, when a Bhukti of a planet inimical to the Dasanatha, or of a planet occupying the 6th house (or an inimical house) or of a planet inimical to the lord of the Lagna is in progress, the native concerned will have to apprehend danger from his enemies, and loss or change of position; even the person who has all along been friendly will turn out hostile to him.

यद्भावगः पाकपतिर्दशेशात्तद्भावजातानि फलानि कुर्यात् ।

विपक्षरिःफाष्ट्रमभावगश्चेद्दुःखं विदध्यादितरत्र सौख्यम् ॥२९॥

*Sloka 29.*—Whichever Bhava counted from the दशानाथ (Dasanatha) is occupied by the भुक्तिनाथ (Bhuktinatha), it is only the effects arising from that Bhava that will come to pass in that Bhukti. When the Bhuktinatha occupies the 6th, the 8th or the 12th house reckoned from the Dasanatha, the effect will be unhappy. At other houses, it will be good.

स्वोच्चत्रिकोणस्वहितारिनीचे पूर्णं त्रिपादार्द्धपदाल्पशून्यम् ।

क्रमाच्छुभं चेदशुभं विलोमान्मूढे ग्रहे नीचसमं फलं स्यात् ॥३०॥

*Sloka 30.*—The good influence of planets is at its maximum, three quarters, a half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, Moolatrikona, Swakshetra, friendly sign, inimical sign or depression sign respectively. The

proportions given above are with respect to benefics or lords of benefic houses. In the case of malefics, or lords of malefic houses, it will be reverse. When a planet is in combustion (conjunction with the Sun), its effect will be similar to that in depression. Cf. ज्ञा. पा. VII-58).

मन्दमान्यगुखरेशरन्ध्रपास्तघ्नवांशपतयोऽपि ये ग्रहाः ।

तेषु दुर्बलदशा मृतिप्रदा कष्टमे चरति सूर्यनन्दने ॥३१॥

*Sloka 31.*—Out of the planets Saturn, Mandi, Rahu, the lord of the 22nd decanate and the lord of the 8th house and the lords of the Navamsa Rasis occupied by these planets, find which is the weakest. It is only the Dasa of that planet that will prove fatal, and the demise will happen (occur) when Saturn during his transit passes through an untoward house (*viz.*, 6th, 8th or 12th).

मृतीशनाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्बलीयसः ।

दशागमे मृत्युपयुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥३२॥

*Sloka 32.*—Out of the two sets of planets, *viz.*, (1) the lord of the house occupied by the lord of the 8th house, and the lord of the Navamsa occupied by the lord of the 8th house and (2) the lord of the 22nd decanate and the lord of the rising decanate, find which planet in each pair is stronger. When the Dasa of this stronger planet is in progress, and when Jupiter during his transit passes through the Rasi and Navamsa occupied by the lord of the 8th house or its triangular position, the death of the person concerned may come to pass.

चतुष्टयस्था गुरुजन्मलग्ना भवन्ति मध्ये वयसः सुखप्रदाः ।

क्रमेण पृष्ठोभयमस्तकोदयस्थितोऽन्त्यमध्यप्रथमेषु पाकदाः ॥३३॥

*Sloka 33.*—If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna, be in Kendras

at a birth, the middle portion of the life is good. Planets in पृष्ठोदय (Prishtodaya) signs give good results in the end; those in उभयोदय (Ubhayodaya) signs, in the middle; and those in the शीर्षोदय (Sirshodaya) signs, in the beginning. (Cf. वृ. जा. XXII-5).

यद्भावगो गोचरतो विलग्नशेखरः स्वोच्चसुहृद्गृहस्थः ।

तद्भावपुष्टिं कुरुते तदानीं यलान्वितश्चेज्जननेऽपि तस्य ॥३४॥

*Sloka 34.*—When a planet whose Dasa is in progress happens to pass through (in transit) his Swakshetra, exaltation or a friendly house, he will promote the prosperity of the Bhava it represents when counted from the Lagna, provided the said planet is endowed with full strength at the birth time as well.

बलोनितो जन्मनि पाकनाथो मौढ्यं खनीचं रिपुमन्दिरं वा ।

प्राप्तश्च यद्भावमुपैति चारात्तद्भावनाशं कुरुते तदानीम् ॥३५॥

*Sloka 35.*—When a planet whose Dasa is in progress be weak, eclipsed by the Sun's rays, in depression or inimical house at birth, he will during his transit through any house cause the total destruction of that Bhava.

दशेशस्य तुङ्गे सुहृद्गे दशेशात् त्रिपदकर्मलाभत्रिकोणास्तमेषु ।

यदा चारगत्या समायाति चन्द्रः शुभं संविधत्तेऽन्यथा चेदरिष्टम् ॥

*Sloka 36.*—When the Moon in her progress is in a Rasi which happens to be the exaltation sign of the lord of the Dasa, or a friendly house, the 3rd, the 6th, the 10th, the 11th, a Trikona or the 7th house with respect to the lord of the Dasa, the effects will be happy. If the Moon's place (during transit) be different, the effects will be far from happy.

पाकप्रभुगोचरतः खनीचं मौढ्यं यदायाति विपक्षं वा ।

कष्टं विदध्यात्स्वगृहं स्वतुङ्गं वक्रं गतः सौख्यफलं तदानीम् ॥३७॥

*Sloka 37.*—If the planet whose Bhukti is in progress should during the course of his transit at the time pass through his depression or inimical house or become eclipsed, there will be much misery. Should he pass through his own, or exaltation house or be retrograde, the effects will then be good.

पाकेशस्य शुभप्रदस्य भवनं तुङ्गं प्रपन्ने यदा  
 सूर्ये तत्फलसिद्धिमेति गुरुणाऽप्येवं फलं चिन्तयेत् ।  
 नीचं कष्टफलप्रदस्य च दशानाथस्य वैरिस्थलं  
 प्राप्त भास्वति गोचरेण लभते तस्यैव कष्टं फलम् ॥३८॥

*Sloka 38.*—In the case of a planet whose Bhukti is auspicious, the good effect will be manifested when the Sun enters the planet's exaltation sign. The same effect will be felt when Jupiter transits the place. As regards the planet whose Bhukti is inauspicious (i.e., capable of yielding bad or evil effects), the evil effects will be felt when the Sun in his transit passes through the Bhukti-lord's depression or inimical sign.

येन ग्रहेण सहितो भुजगाधिनाथ-  
 स्तत्खेटजातगुणदोषफलानि कुर्यात् ।  
 सर्पान्वितः स तु खगः शुभदोऽपि कष्टं  
 दुःखं दशान्त्यसमये कुरुते विशेषात् ॥३९॥

*Sloka 39.*—Rahu will give effects—good or bad as the case may be—according to the nature of the planet he associates with. That planet though good and auspicious by himself will, on account of his association with Rahu, specially cause evil at the concluding portion of his Dasa.

द्रावर्षकामाविह मारकाख्यौ तदीश्वरस्तत्र गतो बलाढ्यः ।  
 इन्ति स्वपाके निधनेश्वरो वा व्ययेश्वरो वाऽप्यतिदुर्बलश्चेत् ॥४०॥

*Sloka 40.*—The 2nd and the 7th (houses) are termed the two death-producing houses. If the lords of these or the planets posited therein, are powerful they cause death during their Dasas. Should the lord of the 8th or the 12th house be very weak, the demise may be expected during the Bhukti of either of the two.

केन्द्रेऽशस्य सतोऽसतोऽशुभशुभौ कुर्याद्दशा कोणपाः

सर्वे शोभनदास्त्रिवैरिभवपा यद्यप्यनर्थप्रदाः ।

रन्ध्रेऽशोऽपि विलग्नपो यदि शुभं कुर्याद्रविर्वा शशी

यद्येवं शुभदः पराशरमतं तत्तद्दशायां फलम् ॥४१॥

*Sloka 41.*—The Dasa of a planet owning a Kendra will be inauspicious if he is a शुभ (Subha), and auspicious if he is an अशुभ (Asubha). The Dasas of all planets who own Trikona houses (1, 5, 9) will be auspicious. The lords of the 3rd, the 6th and the 11th houses even if they be शुभाः (Subhas) will cause only evil. The lord of the 8th house, if he should also happen to be the lord of the Lagna will prove auspicious. The Sun or the Moon even if he should happen to own the 8th house will give only good effects. These are the effects of the several Dasas according to Parasara's opinion.

कोणाग्नीशः केन्द्रगः केन्द्रपो वा कोणस्थश्चेद्द्वौ च योगप्रदौ स्तः ।

द्रावप्येतौ भुक्तिकाले दशायामन्योन्यं तौ योगदौ सोपकारौ ॥४२॥

*Sloka 42.*—The lord of a Trikona house (5th and 9th) posited in a Kendra or the lord of a Kendra in a Trikona house will prove auspicious to the native. These two planets during their Bhuktis in each other's Dasas will help each the other and thus co-operate to make the period auspicious.

न दिशेयुर्ग्रहाः सर्वे स्वदशालु स्वभुक्तिषु ।

शभाशुभफलं नृणामात्मभावानुरूपतः ॥४३॥

*Sloka 43.*—All planet do not produce good or bad effects to the native befitting the Bhavas they own, during the ripening of their own Bhuktis in their respective Dasas.

आत्मसम्बन्धिनो ये च ये ये निजसधर्मिणः ।

तेषामन्तर्दशास्वेव दिशन्ति स्वदशाफलम् ॥४४॥

*Sloka 44.*—Find what all planets are related (*vide XV-30 supra*) to the particular planet whose Dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad), i.e., holding a position co-ordinate to the one under reference. It is only in the Antardasas or Bhuktis of these planets that this original planet will in his main Dasa manifest his effect.

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम् ।

सम्बन्धमात्राद्वलिनौ भवेतां योगकारकौ ॥४५॥

*Sloka 45.*—The lords of a Kendra house and a Tri-kona house even if they should by themselves be capable of causing evil (owing to their happening to be owners of other bad houses) become powerful, by their mere relationship (*vide XV-30 supra*), to produce Yoga and make the native prosperous.

त्रिकोणाधिपयोर्मध्ये सम्बन्धो येन केनचित् ।

केन्द्रनाथस्य बलिनो भवेद्यदि स योगकृत् ॥४६॥

*Sloka 46.*—If out of the lords of the 5th and 9th, one of them happen to be related (*vide XV-30 supra*) to a strong planet owning a Kendra, he becomes a Yoga-karaka, i.e., powerful in promoting the prosperity of the native.

केन्द्रत्रिकोणाधिपयोरैक्ये तौ योगकारकौ ।

अन्यत्रिकोणपतिना संबन्धो यदि किंपुनः ॥४७॥

*Sloka 47.*—If the lord of a Kendra be (in conjunction) associated with the lord of a Trikona, both of them become powerful in promoting the prosperity of the native. Should a lord of another Trikona also be related (*vide* XV-30 *supra*), where is the doubt about the native's prosperity being still further advanced ?

योगकारकसम्बन्धात्पापिनोऽपि ग्रहाः स्वतः ।

तत्तद्गतयनुसारेण दिशेयुर्योगिकं फलम् ॥४८॥

*Sloka 48.*—If planets though by themselves bad, are related (*vide* XV-30, *supra*) to a Yogakaraka (planet producing prosperity), they will produce during their Bhuktis good effects leading to affluence and happiness.

स्वदशायां त्रिकोणेशो भुक्तौ केन्द्रपतेः शुभम् ।

दिशेत्सोऽपि तथा नो चेदसंबन्धेऽपि पापकृत् ॥४९॥

*Sloka 49.*—The lord of a Trikona house will during his Dasa and in a Bhukti of the lord of a Kendra house, and viceversa produce good effects. Even if the said two planets are not in any way connected (*vide* XV-30, *supra*), they will not cause harm.

केन्द्राधिपत्यदोषस्तु बलवान् गुरुगुक्रयोः ।

मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥५०॥

*Sloka 50.*—Jupiter and Venus if they should happen to be owners of Kendras become powerful to cause evil. If they should also occupy (or own) Makara houses (2nd and 7th), they become powerful to cause death.

बुधस्तदनु चन्द्रोऽपि भवेत्तदनु तद्विधः ।

पापाश्वेतकेन्द्रपतयः शुभदाश्चोत्तरोत्तरम् ॥५१॥

*Sloka 51.*—Mercury (if he should happen to own Kendra houses) is less powerful (than Jupiter and

Venus in doing evil). The Moon in such a condition comes next to Mercury. Malefics when they happen to own Kendras will become more and more auspicious in their effects.

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।

नाथेनान्यतरस्यैव संबन्धाद्योगकारकौ ॥५२॥

*Sloka 52.*—If Rahu and Ketu should be posited in a Kendra or Trikona they and become Yogakarakas, i.e., instrumental in (doing) bringing about good to the native if they are connected (*vide* XV-30, *supra*) with the lord of one of these (Kendra and Trikona).

तमोग्रहौ शुभाकृतौ संबन्धौ येन केनचित् ।

अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥५३॥

*Sloka 53.*—If Rahu and Ketu occupy houses owned by benefics and are connected (*vide* XV-30, *supra*) with any planet, they become auspicious and produce good results at their Bhuktis in the main Dasa of the said planet.

असम्बन्धौ च केनचित् is another reading in the first line.

आरम्भो राजयोगस्य भवेत्कारकभुक्तिषु ।

प्रथयन्ति तमारब्धं क्रमशः पापभुक्तयः ॥५४॥

*Sloka 54.*—During the Dasa of a Yogakaraka planet, the Rajayoga begins when the Bhuktis of the Karaka planets are in progress. The Bhuktis of malefics which succeed them in their turn increase the same.

रन्ध्रस्यरन्ध्रेक्षकरन्ध्रनाथरन्ध्रत्रिभागाधिपमादिमेशाः ।

दुःखप्रदास्तेष्वपि दुर्बलो यः स नाशकारी स्वदशापहारे ॥५५॥

*Sloka 55.*—The following will engender misery to



the native : (1) the planet occupying the 8th house ; (2) the one aspecting it ; (3) the one owning it ; (4) the one owning the decanate of the 8th house ; and (5) the planet owning the sign occupied by Mandi (मन्दि). Even among these, the one that is the weakest will be the killer of the native and this may happen in his Dasa or अपहार (Apahara).

अग्रस्य तुङ्गादवरोहिसंज्ञा मध्या भवेत्सा सुहृदुच्चभागे ।

आरोहिणी निम्नपरिच्युतस्य नीचारिभांशेष्वधमा भवेत्सा ॥५६॥

*Sloka 56.*—The Dasa of a planet fallen from exaltation is termed अवरोहिणी (Avarohini) or descending ; while that of a planet in a friend's or exaltation house is named मध्या (Madhya) or middling. The Dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The Dasa of a planet that is actually in his depression or inimical Rasi or in his depression or inimical Amsa (अंश) is termed अधमा (Adhama) or worst.

शस्तगृहे शस्तांशे नीचे रिपुभेऽस्तसंस्थिते वाऽपि ।

तस्य दशा मिश्रफला दशापरार्धे फलप्रदा ज्ञेया ॥५७॥

*Sloka 57.*—When a planet even if eclipsed or posited in its depression or inimical house occupies an auspicious sign or Amsa (अंश), his Dasa should be pronounced as of mixed effect (मिश्रफला - Misra phala) and is capable of giving good effect in the latter half of the Dasa.

तत्तद्भावाद्ययस्थस्य तद्भावाद्ययस्थस्य च ।

वीर्यहीनस्य खेटस्य पाके मृत्युमवाप्नुयात् ॥५८॥

*Sloka 58.*—Death (of the relative signified by the particular Bhava) will take place in the main Dasa of

the planet in the 12th house (reckoned from that Bhava) or of the one owning it whichever is weaker.

**चारगत्या फलमाह श्रीपतिः—**

दशापतिर्लग्नगतो यदि स्यात् त्रिषदशौकादशगश्च लग्नात् ।

तत्सप्तवर्गेऽप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा स्यात् ॥५९॥

*Sloka 59.*—If the lord of the Dasa in his transit comes to the Lagna or if the 3rd, the 6th, the 10th or the 11th house from it, or if the lord of the Dasa comes to the (सप्तवर्ग) Saptavarga places of the Lagna or when a friendly planet or a benefic comes to the Lagna, the Dasa will prove auspicious at that time.

यावन्ति वर्षाणि दशा च सा स्याच्चारक्रमान्न दशापतिः सः ।

यत्र स्थितस्तद्गुणान्निधोस्तु स्थितेः प्रकल्प्यं सदसत्फलं हि ॥६०॥

*Sloka 60.*—During the several periods over which a Dasa may extend, the good or evil effect is to be determined with reference to the particular house counted from the Moon which the lord of the Dasa may occupy for the time being in its progress through its orbit.

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।

सरत्रिकोणोपचयोपगश्च ददाति चन्द्रः खलु सत्फलानि ॥६१॥

*Sloka 61.*—The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanatha) lord of the Dasa.

उक्तेषु राशिषु गतस्य विधोः स राशिः

स्याज्जन्मकालभवमूर्तिधनादिभावः ।

तत्तद्विष्टुद्विष्टुदसौ कथितो नराणां

तदावहानिकृदथेतरराशिसंस्थः ॥६२॥

भे

*Sloka 62.*—In the favourable positions mentioned in the previous Sloka, the Rasi occupied by the Moon should represent some one of the 12 Bhavas, Lagna, wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect of the Bhava represented by the Rasi occupied. In the unfavourable positions, the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

सारावलीमुद्बुदशां च वराहहोरा-

मालोक्य जातकफलं प्रवदेन्नराणाम् ।

प्रश्नोदयग्रहवशादथ वा स्वजन्म-

राश्यादिना वदतु नास्त्यनयोर्विशेषः ॥६३॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशापहारफलं  
नाम विंशोऽध्यायः

*Sloka 63.*—In the case of a nativity, one ought to guess the effects after a reference to Saravali, Varahamihira's Hora Sastra and the Nakshatra Dasa. While so guessing, one must refer also to the positions of the planets with reference to the Lagna at the time of the query or the जन्मराशि (Janma Rasi) or Lagna at birth and then attempt his predictions. There will not be any material difference between the Prasna Lagna and the Janma Lagna. (in the matter of the predictions.)

Thus ends the 20th Adhyaya on the "Dasas of the several Bhava lords and their Bhuktis" in the work Phaladeepika composed by  
Mantreswara

## ॥ एकविंशोऽध्यायः ॥

॥ भुक्त्यन्तरान्तरलक्षणम् ॥

अपहारविभागलक्षणं तत् किं क्रमगः स्फुटं प्रवक्षिम् ।

यदुदीरितमत्र तत्समस्तं कथयेत्स्वदशान्तरान्तरादौ ॥१॥

### ADHYAYA XXI.

Nature of Bhuktis and Antaras.

*Sloka 1.*—I shall now clearly explain how to apportion the Bhukti periods in a Dasa and their further subdivisions as also their effects in their order. Whatever has been here described as effect in the case of any planet, all that should be stated to occur in the planet's Dasa, in his Bhukti and in his Antara.

पाकेगाब्दहता दशेश्वरसमा नेत्राङ्गभक्ताः समाः

शिष्टा रूपहता नराङ्गविहता मासा नगैर्वासराः ।

छिद्रादिष्वपि चैवमेव कलयेत्पाकक्रमाद्येद्दशा-

नाथाद्या पुनरन्तरान्तरदशास्तत्पाकनाथक्रमाः ॥२॥

*Sloka 2.*—Multiply the years of a Mahadasa by the years of the planet whose Antardasa is required. Divide the product by 120. The quotient will represent the years of the Antardasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months—multiply the remainder by 30 and divide by 120. The quotient will give the days, and so on. The same process should be adopted for calculating the sub-periods in an Antardasa, or their further subdivisions. In any Dasa, the order of the Bhuktis is similar to that in the Dasas the first Bhukti commencing with that of its lord.

रवेः

महीश्वरादुपलभतेऽधिकं यज्ञो

धनाचलस्थलवसतिं धनागमम् ।

ज्वरोष्णरुग्जनकवियोगजं भयं

निजां दगां प्रविशति तीक्ष्णदीधितौ ॥३॥

*Sloka 3.*—During the Dasa and Bhukti of the Sun, the person concerned will obtain fame through royal favor, lead a wandering life through a wild and hilly country and will acquire wealth. He will suffer from fever, illness caused by excessive heat and may also lose his father.

रिपुक्षयो व्यसनशमो धनागमः कृषिक्रिया गृहकरणं सुहृद्युतिः ।

क्षयानलप्रतिहतिरर्कदायकं शशी यदा हरति जलोद्वा रुजः ॥४॥

*Sloka 4.*—When the Moon has her Bhukti during the progress of the Sun's Dasa, the person will destroy his enemies; his miseries will come to an end and there will be accession of wealth. He will be engaged in agriculture, house building and will be joined with friends. If the Moon be malefic, he will suffer from consumption, have fire accident and diseases arising from water.

रुजागमः पदविरहोऽरिपीडनं व्रणोद्भवः स्वकुलजनैर्विरोधिता ।

महीभृतो भवति भयं धनच्युतिर्यदा कुजो हरति तदाऽर्कवत्सरम् ॥

*Sloka 5.*—When Mars has his Apahara in the Sun's Dasa, the person concerned will suffer from diseases and wounds; there will be loss of position and trouble from enemies, misunderstandings with his relations, danger from the authorities and loss of wealth.

पदविरहोरुपीडनं is another reading in the first line.

रिपूदयो धनहतिरापदुद्गमो विषादयं विषयविमूढता पुनः ।

शिरोहगोरधिकरुगेव केहिनामहौ भवेदहिमकरायुरन्तरे ॥६॥

*Sloka 6.*—During Rahu's Bhukti in the Sun's Dasa, fresh enemies will spring up, wealth will be destroyed or stolen, troubles will arise and there will be danger from poison and a desire to please the senses (sensual pleasures). The native will suffer from severe headache and eye-complaints.

रिपुक्षयो विविधधनातिरन्वहं सुरार्चनं द्विजगुरुबन्धुपूजनम् ।  
श्रवःश्रमो भवति च यक्षमरोगिता सुरार्चिते प्रविशति गोपतेर्दशम् ॥

*Sloka 7.*—Destruction of enemies, acquisition of money through various means, worshipping the Gods every day, adoration of the Brahmins, elders and relations, disease in the ear, and pulmonary consumption will distinguish the Antardasa of Jupiter during the Sun's Mahadasa.

धनाहतिः सुतविरहः स्त्रिया रजो गुरुव्ययः सपदि परिच्छदच्युतिः ।  
मलिष्ठता भवति कफप्रपीडनं शनैश्चरे सवितृदशान्तरं गते ॥८॥

*Sloka 8.*—During the Bhukti of Saturn in the Sun's Dasa, a person should be prepared for loss of wealth, separation from his children, diseases of women, or loss of elders, abnormal expenditure, sudden loss of cloths, utensils and other goods, or servants, excessive filth and suffering from phelgmatic troubles.

विचर्चिका पिटकसकुष्ठकामिला विशर्धनं जठरकटिप्रपीडनम् ।  
महीक्षयः त्रिगदभयं भवेत्तदा विधोः सुते चरति रवेरथाद्दकम् ॥९॥

*Sloka 9.*—At the time when Mercury's Bhukti in the Sun's Dasa is in progress, the person will suffer from cutaneous eruption (itches), boil (ulcer), leprosy, jaundice, passing wind (அபாவவாய் விடுதல்), pain in the belly, hips, etc., destruction of land, and disease arising from the vitiation of the three humours.

सुहृद्व्ययः स्वजनकुटुम्बविग्रहो रिपोर्भयं धनहरणं पार्श्वच्युतिः ।  
गुरोर्गदभरणशिरोरुगुणकैः भिखी यदा विशति दशां विवस्वतः ॥१०॥

*Sloka 10.*—Loss of friends, misunderstandings with one's relations and family, trouble from enemies, loss of wealth and position, sickness to elders, severe pain in the leg as well as the head—all these may be expected in Ketu's Bhukti in the Sun's Mahadasa.

शिरोरुजा जठरगुदार्तिपीडनं कृषिक्रिया गृहधनधान्यविच्युतिः ।

सुतस्त्रियोरसुखमतीव देहिनां भृगोः सुते चरति रवेरथाब्दकम् ॥११॥

*Sloka 11.*—Pain in the head, belly-ache, trouble in the anus, doing agricultural operations, loss of house, wealth and corn, sickness to children and wife in an intense form—all these will occur when the Bhukti of Venus in the Sun's Mahadasa is in progress.

चन्द्रस्य

स्त्रीप्रजाप्तिरमलांशुकागमो भूसुरोत्तमसमागमो भवेत् ।

मातुरिष्टफलमङ्गनासुखं स्वां दशां विशति शीतदीधितौ ॥१२॥

*Sloka 12.*—When the Moon's Bhukti in his own Dasa is in progress, a new daughter will be born; there will be acquisition of a new and clean cloth, and meeting with good Brahmins. The native will be able to satisfy his mother's desires (i.e., mother will be happy,) and will enjoy the happiness of the couch (woman's company)

पित्तवह्निरुधिरोदवा रुजः क्लेशदुःखरिपुचोरपीडनम् ।

वित्तमानविहतिर्भवेत्कुजे शीतदीधितिदशान्तरं गते ॥१३॥

*Sloka 13.*—During the Bhukti of Mars in the Moon's Dasa, the person will suffer from diseases arising from bile, fire and (impurity of) blood, from anxiety, and misery and there will be trouble from enemies and thieves. There will further be loss of wealth and honour.

तीव्रदोषरिपुवृद्धिं बन्धुरुद्धारासुताशनिभयार्तिरुद्वेत् ।

भक्षपानजनितज्वरोदयाश्चन्द्रवत्सरविहारके ह्यहो ॥१४॥

*Sloka 14.*—During the advent of Rahu's Bhukti in the Moon's Dasa, there will occur a severe reproach or fault, increase of enemies, diseases to relations, danger from thunder-storm lightning and illness and fever caused by bad food and drink.

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।

राजसत्कृतिरतीव जायते कैरवप्रियवयोहरे गुरौ ॥१५॥

*Sloka 15.*—During Jupiter's Bhukti in the Moon's Dasa, the person concerned will take great delight in making gifts and other beneficent actions. He will begin to feel happy, wear new cloths and ornaments. He will meet with friends and be highly honoured by the king.

नैकरोगविहतिः सुहृत्सुतस्त्रीरजा व्यसनभ्रंभवो महान् ।

प्राणहानिरथवा भवेच्छनौ मारवन्धुवयसो गतेऽन्तरम् ॥१६॥

*Sloka 16.*—Trouble through various kinds of diseases, sickness to friends, children and wife, the happening of a great calamity or loss of life will mark the Apahara of Saturn during the progress of the Moon's Mahadasa.

पैत्तरोगनिवहः is another reading for नैकरोगविहतिः in the first line. The translation will be "A multitude of bilious affections"

सर्वदा धनगजाश्वगोकुलप्राप्तिराभरणसौख्यसम्पदः ।

चित्तबोध इति जायते विधोरायुषि प्रविशति प्रबोधने ॥१७॥

*Sloka 17.*—During the Bhukti of Mercury in the Moon's Dasa, there will be acquisition at all times of wealth, elephants, horses, cattle and ornaments and much happiness will be felt. Clearness of conception will also arise



चित्तहानिरपि सम्पदश्च्युतिर्बन्धुहानिरपि तोयजं भयम् ।  
दासभृत्यहतिरस्ति देहिनां केतुके हरति चान्द्रमन्दकम् ॥१८॥

*Sloka 18.*—During Ketu's interval in the Moon's Dasa will crop up loss of mental balance, wealth and relations, danger from water and trouble to dependants and servants.

तोययानावसुभूषणाङ्गनाविक्रयक्रयकृषिक्रियादयः ।  
पुत्रमित्रपशुधान्यसंयुतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥१९॥

*Sloka 19.*—During the period of time allotted to Venus in the Moon's Dasa, activities relating to the following will take place chased or sold away: viz., water, carriage, gold, jewels, women, trade agricultural operations etc., he will acquire children, friends, cattle, and corn.

राजमाननमतीव शूरता रोगशान्तिररिपक्षविच्युतिः ।  
पित्तवातरुग्निने गते तदा स्याच्छशाङ्कपरिवत्सरान्तर ॥२०॥

*Sloka 20.*—During the Sun's Bhukti in the Moon's Mahadasa, honor from the sovereign, excessive valour, cessation of diseases, downfall or decline of the enemy's side and diseases caused by bile and wind may be expected.

कुजस्य

पित्तोष्णरुग्ग्रणभयं सहजैर्वियोगः  
क्षेत्रप्रवादजनितार्थविभूतिसिद्धिः ।  
ज्ञात्यग्निशत्रुनृपचोरजनैर्विरोधो  
धात्रीसुतो हरति चेच्छरदं स्वकीयाम् ॥२१॥

*Sloka 21.*—During Mars' own interval in the planet's

**Mahadasa, there will be suffering from diseases arising out of excess of bile and heat, trouble from wounds, separation from brothers, influx of money etc., due on account of lands and litigations and trouble from cousins, fire, enemies, the sovereign and thieves.**

**शस्त्राग्निचोररिपुभूपभयं विषार्तिः**

**कुक्ष्यक्षिशीर्षजगदो गुरुबन्धुहानिः ।**

**प्राणव्ययोऽथ यदिवा विपुलापदो वा**

**वक्रायुरन्तरगते भुजगाधिनाथे ॥२२॥**

*Sloka 22.*—During Rahu's Bhukti in Mars' Dasa there will be danger from weapons, fire, thieves enemies and rulers, injury from poison, disease in the belly, eyes, the head, loss of elders and relations, peril to one's own life or big calamities.

**द्विजविवुधसमर्चा तीर्थपुण्यानुसेवा**

**सततमतिथिपूजा पुत्रमित्रादिवृद्धिः ।**

**ध्वणरुगतिमात्रं श्लेष्मरोगोद्भवो वा**

**भवति कुजदशान्तःसंगते वागधीशे ॥२३॥**

*Sloka 23.*—During Jupiter's interval in Mars' Mahadasa, the person will worship the Brahmanas and Gods, will resort to sacred places and shrines, and do meritorious deeds, will show hospitality to guests at all times, will acquire new children and friends, will suffer from ear disease in a severe form or from phlegmatic complaint.

**उपरि परिधिनाशः स्वात्मजस्त्रीगुरूणा-**

**मगणितविपदन्तर्दुःखमर्थोपहानिः ।**

**बसुहरणमरिभ्यो भीतिरुष्णानिलाग्नि-**

**र्भवति कुजदशायामर्कजे सम्प्रयाते ॥२४॥**

*Sloka 24.*—Trouble after trouble to one's children, wife and elders, calamities beyond number, grief, loss of wealth, robbing of wealth through enemies, fear and sickness through heat and wind, will mark Saturn's Bhukti in the Mahadasa of Mars.

अरिभयमुक्चोरोपद्रवोऽथार्थहानिः

पशुगजतुराणां विप्लवोऽमित्रयोगः ।

नृपकृतपरिपीडा शूद्रवैरोद्भवो वा

विशति शशितनूजे विश्वधात्रीसुतायुः ॥२५॥

*Sloka 25.*—Fear of enemies, much trouble from thieves, loss of wealth, destruction of cattle, elephants and horses, association with enemies, harassment by kings or enmity with Sudras mark the interval of Mercury in Mars' Mahadasa.

अशनिभयमकस्मादग्निशस्त्रप्रपीडा

विगमनमथ देशाद्विजितनाशोऽथवा स्यात् ।

अपगमनमसुभ्यो योषितो वा विनाशः

प्रविशति यदि केतुः क्रूरनेत्रायुरन्तम् ॥२६॥

*Sloka 26.*—When Ketu has his interval in Mars' Dasa, there will be danger from thunder, bolt, sudden trouble from fire and weapon, going out of one's own country or loss of wealth, and exit from the world either of his own self or of his wife.

युधि जनितविमानं विप्रवासः स्वदेशा-

द्वसुहृतिरपि चोरैर्वामनेत्रोपरोधः ।

परिजनपरिहानिर्जायते मानवाना-

मपहरति यदायुर्भौमजं भार्गवेन्द्रः ॥२७॥

*Sloka 27.*—Defeat in battle, residence in a foreign country, theft of property by thieves, trouble in the left

eye and loss of servants will be what a person may expect in the Bhukti of Venus in Mars' Dasa.

नृपकृतपरिपूजा युद्धलब्धप्रभावः

परिजनधनधान्यध्रीमदन्तःपुरं च ।

अतिविलसितवृत्तिः साहसादाप्तलक्ष्मी-

स्तिमिरभिदि कुजायुर्दायसंहारिणीति ॥२८॥

*Sloka 28.*—Honour from the sovereign, fame and power got in war, acquisition of servants, wealth, corn, women and harem and the widening of the scope for livelihood and wealth got through daring deeds or force are what may be expected in the Sun's Apahara in Mars' Dasa.

विविधधनसुताप्तिर्विप्रयोगोऽरिवर्गै-

र्वसनशयनभूषारत्नसम्पत्प्रसूतिः ।

भवति गुरुजनार्तिर्गुल्मपित्तप्रपीडा

धरणितनयवर्षं शीतगौ सम्प्रयाते ॥२९॥

*Sloka 29.*—Acquisition of various kinds of wealth and children, severance from enemies, acquisition of cloths, bed, ornaments, jewels and wealth, trouble to elders, and pain owing to enlargement of spleen or excess of bile may mark the Moon's Bhukti in Mars' Mahadasa.

राहोः

विषाम्बुरुदुष्टभुजङ्गदर्शनं पराबलासंयुतिरिष्टविच्युतिः ।

अरिष्टवाग्दुष्टजनव्यथा भवेद्विधुंतुदेनापहृते स्ववत्सरे ॥३०॥

*Sloka 30.*—Illness through poison and water, coming in sight of a venomous serpent, intercourse with another's wife, separation from or loss of one's near and dear ones, bad words and mental anguish through

wicked people will be the characteristic features of Rahu's Bhukti in Rahu's Dasa.

सुखोपनीतिः सरविप्रपूजनं विरोगता वामदशां समागमः ।

सुपुण्यशास्त्रार्थविचारसम्भवः सुरारिदायान्तरगे बृहस्पतौ ॥३१॥

*Sloka 31.*—Advent of happiness, worship of Gods and Brahmins freedom from diseases, association with charming ladies and discussion of the meanings of sacred texts will mark Jupiter's Bhukti in Rahu's Dasa.

समीरपित्तप्रगदः क्षतिस्तनौ तनूजयोषित्सहजैश्च विग्रहः ।

खभृत्यनाशश्च वदच्युतिर्भवेद्विप्रजायुः प्रविशत्यथार्कजे ॥३२॥

*Sloka 32.*—During Saturn's interval in Rahu's Dasa, a disease due to the vitiation of wind and bile, wounds in the body, misunderstandings with one's children, wife or brothers, destruction of servants, and loss of position are what may crop up.

सुतस्वसिद्धिः सुहृदां समागमो मनोविनिन्द्यत्वमतीव जायते ।

पटुक्रियाभूषणकौशलादयो भुजङ्गसंवत्सरहारिणीन्दुजे ॥३३॥

*Sloka 33.*—Acquisition of children and wealth, meeting of friends, gross contemptibleness of the mind, cleverness in doing any intelligent business, adornment and skill in general will mark Mercury's Bhukti in Rahu's Dasa.

ज्वरा ग्लेगल्लारिभयं शिरोरुजा शरीरकम्पः स्वसुहृद्गुर्व्यथा ।

विषव्रणार्तिः कलहः सुहृज्जनैरहीन्द्रदायान्तरगे शिखाधरे ॥३४॥

*Sloka 34.*—During Ketu's Bhukti in Rahu's Dasa, one has to apprehend fever, trouble from fire, weapon and enemies, head-ache, trembling of the body, injury to one's friends and elders, suffering caused by poison and wounds and quarrel with one's friends.

कलत्रलब्धिः शयनोपचारता तुरङ्गमातङ्गमहीसमागमः ।

कफानिलासिः स्वजनैर्विरोधिता भवेद्भुजङ्गायुरपाङ्गतौ भृगोः ॥३५॥

*Sloka 35.*—Acquisition of a wife, comforts of the couch, horses, elephants, lands, and phlegmatic and windy disorders, and quarrel with one's own relations, will mark the Bhukti of Venus in Rahu's Mahadasa.

अरिव्यथा स्यादतिपीडनं दृशोर्विषाग्निशस्त्राहतिरापदुद्गमः ।  
वधूसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्षे तिमिरारिणा हृते ॥३६॥

*Sloka 36.*—During the Sun's Bhukti in Rahu's Mahadasa, there will be trouble from enemies, intense pain in the eyes, danger from poison, fire and hit by weapons, and the springing up of fresh troubles. The wife and children will suffer from diseases and there will be great trouble from the king.

वधूविनाशः कलहो मनोरुजा कृषिक्रिया वित्तपशुप्रजाक्षयः ।  
सुदृढिपत्तिः सलिलाद्भयं भवेद्विधौ दग्धभक्तिरि देवविद्विषः ॥३७॥

*Sloka 37.*—Loss of the wife, quarrels, mental anguish, agricultural operations, loss of wealth, cattle and children, disaster to friends, and danger from water will mark the Moon's Bhukti in Rahu's Mahadasa.

नृपान्निचोरास्त्रभयं गरीरिणां गरीरनागो यदि वा महारुजः ।  
पदभ्रमो दृष्टयनप्रपीडनं यदात्र सर्पायुषि संचरेत्कुजः ॥३८॥

*Sloka 38.*—During Mars' interval in Rahu's Dasa, one has to apprehend danger from the sovereign, fire, thieves and weapons, or one's own death through a terrible disease, disturbance to one's position, heart and eye-troubles.

गुरोः

सौभाग्यकान्तिबहुमानगुणोदयः स्या  
तत्सपुत्रसिद्धिरवनीपतिपूजनं च ।  
भाचार्यसाधुजनसंयुतिरिष्टसिद्धिः  
संयत्सरं हरति देवगुरौ स्वकीयम् ॥३९॥

*Sloka 39.*—Good luck, splendour, high esteem, development of good qualities, acquisition of a good son, honour from the sovereign, coming in contact with one's preceptor, good men and realisation of one's desires are what a person may expect in Jupiter's Dasa and Bhukti.

वेश्याङ्गनामदकृदासवदोषसङ्गः

उत्कर्षसौख्यसकुटुम्बपशुप्रपीडा ।

अर्थव्ययोरुभयमक्षिजरुक् सुतार्ति

जैर्वीदशां विगति दैनकरे नराणाम् ॥४०॥

*Sloka 40.*—During Saturn's Bhukti in Jupiter's Dasa, association with courtezans, taking to intoxicating drinks and such other evil deeds, rising to eminence, happiness, sickness to one's family and cattle heavy expenses, excessive fear, eye-complaints and sickness to children are what a person has to be prepared for.

स्त्रीधूतमद्यजमहाव्यसनं त्रिदोषैः केचिद्वदन्त्यपि च केवलमङ्गलातिः ।  
देवद्विजार्चनसुतार्थसुखप्रयोगैर्गीर्वाणपूजितदशां हरतीन्दुसूनौ ॥४१॥

*Sloka 41.*—When Mercury's Bhukti is in progress in Jupiter's Mahadasa, one will come to grief through women gambling, and drinking, and will suffer from diseases caused by the vitiation of the three humours. This is the opinion of some. Others consider that the effect will be solely beneficial by the worship of Gods and Brahmins and by the acquisition of or association with sons, wealth and happiness.

शस्त्रघ्नं भवति भृत्यजनैर्विरोधश्चित्तव्यथा तनययोषिदुपद्रवश्च ।  
प्राणच्युतिर्गुरुसुहृज्जनविप्रयोगः सौरेख्यमायुरपहृत्य ददाति केतुः ॥४२॥

*Sloka 42.*—During Ketu's interval in Jupiter's Mahadasa, one has to suffer from wounds caused by a weapon. There will arise misunderstandings with the servants, mental anguish, trouble to wife and children,

danger to life and loss of (or separation from) elders or friends.

नानाविधार्थपशुधान्यपरिच्छदर्क्षापुत्रान्नपानशयनाम्बरभूषणाप्तिः ।

देवद्विजार्चनमुपासनतत्परत्वमायुर्यदा हरति जैवमथासुरेभ्यः ॥४३॥

*Sloka 43.*—Acquisition of various materials, cattle, corn, clothes, utensils, woman, children, food, drink, couch (bed) and ornaments, worshipping of Gods and Brahmins and entire devotion to them are to be looked for in Sukra's interval in Jupiter's Mahadasa.

शत्रोर्जयः क्षितिपमाननकीर्तिलाभः स्याच्चण्डता नरतुरङ्गमवाहनाप्तिः ।  
श्रेण्यग्रहारपुरराष्ट्रसमस्तसंपदुच्चैरुच्यसहजायुरपाहृतेऽकं ॥४४॥

*Sloka 44.*—Victory, honour from the sovereign, acquisition of fame, warmth of temper, men, horses and other vehicles and an extremely prosperous life in a street (consisting of rows of houses), a town or country will mark the Sun's Bhukti in Jupiter's Mahadasa.

योषिद्वहुन्वमरिनाशनमर्थलाभः

कृण्यर्थवस्तुपरमोन्नतकीर्तिलाभः ।

देवद्विजार्चनपरत्वमतीव पुंसां

संजायते गुरुदशाहृति शर्वरीशे ॥४५॥

*Sloka 45.*—Acquisition of many damsels, destruction of enemies, gain of money, profit in agriculture, saleable commodities, high fame and intense devotion in the worship of Gods and Brahmins will mark Moon's interval in Jupiter's Mahadasa.

बन्धूपतोषणमरिव्रजतोऽर्थलाभः

सुक्षेत्रसत्कृतिरिह प्रथितप्रभावः ।

ईषद्रूपहृतिरीक्षणसुक्षतिर्वा

क्षित्यात्मजे हरति वत्सरमार्यजातम् ॥४६॥



*Sloka 46.*—Satisfying the relations, addition of wealth from a host of enemies, acquisition of good lands, doing beneficent acts, celebrity of power, a little injury to a preceptor or elder, or a severe hurt to the eye, are what a person may look for in Mar's interval in Jupiter's Mahadasa.

बन्धूपततिरुमानसरुग्गदार्ति  
 श्रोराद्भयं गुरुगदो जठरोद्भवो वा ।  
 राजेन्द्रपीडनमरिव्यसनं खनाशः  
 सम्पद्यते हरति सूरिदशां सुरारौ ॥४७॥

*Sloka 47.*—Distress through relations, excessive mental anguish, sickness, danger from thieves, disease to one's elders or to youngsters of his family, trouble from the sovereign, misfortune through enemies, and loss of wealth will mark Rahu's Bhukti in Jupiter's Mahadasa.

शनेः

रुषिवृद्धिभृत्यमहिषाभ्युदयः पचनामयो वृषलजातिधनम् ।  
 स्थविराङ्गनातिरलसन्धमघो निजवत्सरान्तरगते रविजे ॥४८॥

*Sloka 48.*—Increase in agriculture, servants and buffaloes, windy disease, acquisition of much money through a person of the Sudra caste, friendship with an old woman, laziness and sinful action are what Saturn can bring on in his own Dasa and Bhukti.

सुभगत्वमस्ति सुखिता वनिता नृपलालनं विजयमित्रयुतिः ।  
 त्रिगदोद्भवः सहजपुत्ररुजा शनिदायहारिणि शशाङ्कसुते ॥४९॥

*Sloka 49.*—During Mercury's interval in Saturn's Dasa a person will have prosperity, happiness, female society, honour from the sovereign, success and company of friends; he will suffer from diseases arising

from the three humours. His brothers and children will be troubled with sickness.

मरुदग्निपीडनमख्यसनं सुतदारविग्रहमतिः सततम् ।  
अशुभावलोकनमहेश्च भयं मृदुवत्सरं हरति केतुपतौ ॥५०॥

*Sloka 50.*—During Ketu's interval in Saturn's Mahadasa, the person becomes liable to disease caused by wind and fire, trouble from enemies, a tendency to always quarrel with his sons and wife, meeting with something inauspicious, and danger from serpents.

सुहृदङ्गनातनयसौख्ययुतः कृपितोययानजनितार्थचयः ।  
शुभकीर्तिरङ्गवति देहभृतां यमदायहारिणि भृगोस्तनये ॥५१॥

*Sloka 51.*—During Sukra's Bhukti in Saturn's Mahadasa, the person will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and sea voyage and he will become widely renowned.

मरणं तु वा रिपुभयं सततं गुरुवर्गरुजठरनेत्रहजा ।  
धनधान्यविच्युतिरिह प्रभवेद्विजायुराविशति तीव्रकरे ॥५२॥

*Sloka 52.*—Death or danger at all times from enemies, sickness to elders, disease in the belly and eyes, loss of wealth and corn, a person has to experience during the Sun's Bhukti in Saturn's Mahadasa.

वनिताहतिर्मरणमेव नृणां सुहृदां चित्तिरथ रोगभयम् ।  
जलवातजं भयमतीव भवेद्विजायुराविशति रात्रिकरे ॥५३॥

*Sloka 53.*—Loss of wife or danger to one's own life, trouble to friends, danger from diseases, and intense fear from water and wind may be expected during the Moon's Bhukti in the Dasa of Saturn.

स्वपदच्युतिः स्वजनविग्रहरुग्ज्वरवह्निशस्त्रविषभीरथवा ।  
अरिवृद्धिरान्तरुगक्षिभयं रविजायुराविशति भूमिसुते ॥५४॥

*Sloka 54.*—Loss of one's position, quarrel with one's relations, serious illness, trouble from fever, fire, weapon or poison, increase of enemies, hernia and trouble to the eyes will mark the interval of Mars in Saturn's Mahadasa.

अपमार्गयानमसुभिर्विरहस्त्वथवा प्रमेहगुरुगुह्यं भयम् ।

ज्वररुक्षतिः सततमेव नृणामसितान्तरं विशति भोगिपतौ ॥५५॥

*Sloka 55.*—Going in crooked ways, loss of life or danger from diabetes or gonorrhoea, severe enlargement of the spleen, a continuous fever, or wound are what a person may have to suffer from during Rahu's Bhukti in the Dasa of Saturn.

अमरार्चनद्विजगणाभिरुचिर्गृहपुत्रदारविहृतिस्तु भवेत् ।

धनधान्यवृद्धिरधिका हि नृणां गतवत्यथार्किवयसीन्द्रगुरौ ॥५६॥

*Sloka 56.*—Delight in worshipping Gods and Brahmins, pleasure in living in one's own house in the company of his wife and children, and phenomenal increase of wealth and corn are what a person will have during Jupiter's Bhukti in Saturn's Dasa.

बुधस्य

धर्ममार्गनिरतिर्विपश्चितां सङ्गमो विमलधीर्धनं द्विजात् ।

विद्यया बहुयशः सुखं सदा चन्द्रजे हरति वत्सरं स्वकम् ॥५७॥

*Sloka 57.*—Devotion to virtue, association with the learned, a clear intellect (an unbiassed mind), acquisition of money through Brahmins, great fame through learning and continuous happiness may be looked for in Mercury's Bhukti in his own Mahadasa.

दुःखशोककलहाकुलात्मता गात्रकम्पनममिश्रसंयुतिः ।

क्षेत्रयानवियुतिर्यदा भवेत्सोमसूनुशरदं गतः क्षिणी ॥५८॥

*Sloka 58.*—Misery, sorrow, quarrel, perplexity, shaking in the body, association with unfriendly people, and loss of lands and vehicles are to be expected during Ketu's interval in Mercury's Dasa.

देवविप्रगुरुपूजनक्रिया दानधर्मपरता समागमः ।

वस्त्रभूषणसह्युतिर्भवेद्बोधनायुषि समागते सिते ॥५९॥

*Sloka 59.*—Adoration of Gods, Brahmanas and reverend seniors, offering of acceptable presents, devotion to duty conformable to religion and morality, addition of clothes and ornaments and meeting of friends will mark Sukra's interval in the Dasa of Mercury.

हेमविद्रुमतुरङ्गवारणप्रावृतं भवनमन्नपानयुक् ।

भूषतेरपि च पूजनं भवेद्भानुमालिनि बुधाब्दकं गते ॥६०॥

*Sloka 60.*—Gold, coral, horses, and elephants will be got and secured in a house ; there will be good food and drink and honour from the sovereign. All these may be expected in the Sun's Bhukti in Mercury's Mahadasa.

मस्तकव्यसनमक्षिपीडनं कुष्ठद्रुवहुकण्ठपीडनम् ।

प्राणसंशययुतिर्नृणां भवेज्ज्ञायुषं व्रजति शीतदीक्षितौ ॥६१॥

*Sloka 61.*—Head ache, eye-complaint, trouble through leprosy, ringworm, severe pain in the neck, and even danger to life dog the footstep's of a person during the Moons' interval in Mercury's Mahadasa.

अग्निभीतिरपि नेत्रजा रुजा चोरजं भयमंतीव दुःखिता ।

स्थानहानिरथ वातरोगिता ज्ञायुषं हरति मेदिनीसुते ॥६२॥

*Sloka 62.*—Danger from fire, trouble to the eye, fear of thieves, excessive misery, loss of position and

windy disease are what a person may expect during Kuja's Bhukti in Mercury's Mahadasa.

मानहानिरथवाश्रयच्युतिः स्वक्षयोऽग्निविषतोयजं भयम् ।

मस्तकाक्षिजठरप्रपीडनं शीतरश्मिजदशां गतेऽसुरे । ६३॥

*Sloka 63.*—Loss of honour or a fall from one's position, destruction to one's own self (or loss of wealth?), danger from fire, poison or through water, head-ache, eye-complaint or trouble in the belly, mark Rahu's Bhukti in Mercury's Mahadasa.

व्याधिशत्रुभयविच्युतिर्भवेद्ब्रह्मसिद्धिरवनीशसत्कृतिः ।

धर्मसिद्धितपसां समुद्रमो देवमन्त्रिणि विदो दशां गते ॥६४॥

*Sloka 64.*—Freedom from sickness, destruction of enemies, cessation of fear, success in religious devotion, honour from the sovereign, success in moral duty, and wealth of penance mark Jupiter's Bhukti in Mercury's Mahadasa.

अर्थधर्मपरिलुप्तिरुच्चैः सर्वकार्यविफलत्वमङ्गिनाम् ।

ऋग्मवातजनिता रगुद्वेदोघनायुपि समागतेऽसिते ॥६५॥

*Sloka 65.*—Heavy loss of wealth and religious merit, failure in all business, diseases arising through (disorders of) phlegm and wind will mark Saturn's Bhukti in Mercury's Mahadasa.

केतोः

रिपुजनकलहं सुहृद्विरोधं त्वशुभवचः श्रवणं ज्वराङ्गदाहम् ।

गमनपरधानि वित्तनाशं शिखिनि लमेत दशां गते स्वकीयाम् ॥६६॥

*Sloka 66.*—When Ketu has his interval in his own Mahadasa, a person has to apprehend quarrel with enemies, misunderstanding with friends, hearing of bad words, burning sensation in the limbs due to fever, intrusion to other's houses and destruction of wealth,

द्विजवरकलहः स्त्रिया विरोधः स्वकुलजनैरपि कन्यकाप्रसूतिः ।

परिभवजननं परोपतापो भवति सिते शिखिवत्सरान्तराले ॥६७॥

*Sloka 67.*—Quarrel with a great Brahmin, misunderstanding with one's wife and even with his own relations, birth of a daughter, humiliation, and annoyance from others are what one should be prepared for in Sukra's Bhukti in Ketu's Mahadasa.

गुरुजनमरणं ज्वरावतारः स्वजनविरोधविदेशयानलाभः ।

नृपकृतकलहः कफानिलार्तिर्विशति रवौ शिखिवत्सरान्तरालम् ॥६८॥

*Sloka 68.*—Death of a reverend elder, fever, misunderstanding with one's relation, gain through foreign travel, fighting a rebellion for the king, diseases caused by phlegm and wind are likely to crop up during the Sun's interal in Ketu's Dasa.

सुलभबहुधनं तथैव हानिः सुतविरहो बहुदुःखभाक्प्रसूतिः ।

परिजनयुवतिप्रजाप्रलाभः शशिनि यदा शिखिदायमभ्युपेते ॥६९॥

*Sloka 69.*—Windfalls and unexpected loss of wealth, separation from one's son, a laboured delivery that engenders much sorrow, acquisition of servants and female children, all these are to be looked for in the Moon's Bhukti in Ketu's Dasa.

स्वकुलजकलहं स्वबन्धुनाशं भयमपि पन्नगजं वदन्ति चोरात् ।

हुतवहभयशत्रुपीडनं च व्रजति कुजे ध्वजनामखेचरायुः ॥७०॥

*Sloka 70.*—Quarrel with the members of one's own family, destruction of one's relations, danger from serpents, thieves and fire, and trouble from enemies are what a person has to incur during Kuja's Bhukti in Ketu's Dasa.

अरिहृतकलहं नृपान्निचोरैर्मयमपि पन्नगजं वदन्ति तज्ज्ञाः ।

खलजनवचनं दुरिष्टचेष्टा तमसि गतेऽत्र शिखीन्द्रदायमाहुः ॥७१॥

*Sloka 71.*—Quarrel caused by enemies, danger from the sovereign, fire, thieves and serpents, remarks from

wicked people, working spells for the injury of another person (കുടുംബം) are to be expected in Rahu's Bhukti in Ketu's Mahadasa.

सुतवरजननं सुरेन्द्रपूजा धरणिधनाप्तिरुपायनार्थसिद्धिः ।

धनचयजननं महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायम् ॥७२॥

*Sloka 72.*—Birth of a very good son, adoration of the chief of Gods, income through lands or finding of a treasure, money through acceptance of presents, influx of a large sum of money, and honour from the sovereign may be looked for in Jupiter's Bhukti in Ketu's Dasa.

परिजनविहतिं परोपतापं रिपुजनविग्रहमङ्गभङ्गतां च ।

धनपदविधुतिं तथाहुरार्या गतवति सूर्यसते शिखाधरायुः ॥७३॥

*Sloka 73.*—Trouble to, or from, servants, annoyance to or from, others, quarrel with enemies and the breaking of some limb thereby, loss of money and loss of position are, say the wise, to be expected in Saturn's interval in Ketu's Mahadasa.

सुतवरजननं प्रभुप्रशस्तिः क्षितिधनसिद्धिररीश्वरप्रपीडा ।

पशुकृषिविहतिर्भवेत् पुंसां विशति वृध्रे शिखिवत्सरान्तरालम् ॥७४॥

*Sloka 74.*—Birth of a very good son, appreciation from a big wealthy lord, monetary gain from lands, trouble from the chief of the enemies loss in cattle and loss in agricultural operations are to be expected in Mercury's Bhukti in Ketu's Mahadasa.

### शुक्रस्य

वसनभूषणवाहनचन्दनाद्यनुभवः प्रमदासुखसंपदः ।

सुतियुतिः क्षितिपादनलब्धयो भृगुसुते स्वदशां प्रविशत्यपि ॥७५॥

*Sloka 75.*—Clothing, ornaments, vehicle perfumes and the like and comforts of the couch will a person have in plenty besides bodily splendour and wealth from the sovereign in Sukra's Bhukti in Sukra's Mahadasa.

नयनकुक्षिकपोलगदोद्भवः क्षितिभृतो भयमस्ति शरीरिणाम् ।

गुरुकुलोद्भवबान्धवपीडनं भृगुसुतायुषि भानुमति स्थिते ॥७६॥

*Sloka 76.*—In the Sun's Bhukti in the Dasa of Venus, a person becomes liable to diseases affecting the eyes, the belly and the cheeks, danger from the sovereign and trouble from elders, members of his family and other relations.

नखशिरोरदनक्षतिरुच्चैः पवनपित्तरुग्धर्थाविनाशनम् ।

ग्रहणिगुल्मकयक्ष्मकपीडनं सितवयोहति तत्र हिमन्विषि ॥७७॥

*Sloka 77.*—When the Moon has her interval in the Dasa of Venus, a person suffers much pain from a disease due to an inflammation in the nails, head and teeth, sickness arising from wind and bile, or loss of wealth or trouble through diarrhoea, disease of the spleen or consumption.

रुधिरपित्तगदार्तिसमाश्रयः कनकताम्रचयावनिसंग्रहः ।

युवतिद्रूपणमुद्यमविच्युतिर्वृषभवल्लभवत्सरगे कुजे ॥७८॥

*Sloka 78.*—Trouble through flow of blood and bile, acquisition of gold and copper, acquisition of lands, seduction of a young female and loss of one's appointment are what may be expected in Kuja's Bhukti in the Dasa of Venus.

निधिभवः सुतलब्धिरभीष्टवाक् स्वजनपूजनमप्यरिबन्धनम् ।

दहनचोरविषोद्भवपीडनं तुलधरेश्वरवत्सरगेऽसुरे ॥७९॥

*Sloka 79.*—Acquisition of a treasure, birth of a son, good news, honour to or from relatives, imprisonment of enemies and injury from fire, thieves and poison may be expected in Rahu's Bhukti in the Mahadasa of Venus.

विविधधर्मसुरेशनमस्क्रिया भवति चात्मजवामहगागमः ।

विविधराज्यसुखं च शरीरिणां कविदशाहति कार्मुकनायके ॥८०॥



*Sloka 80.*—Performance of one's various religious duties, worshipping of Gods, enjoying the company of his wife and children, and enjoyments derivable from his position of authority will mark the Bhukti of Jupiter in the Mahadasa of Venus.

नगरयोधनृपोद्भवपूजनं प्रवरयोपिदवाप्तिरथास्ति वा ।  
विविधवित्तपरिच्छदसंयुतिर्दितिजपूजितदायगते शनौ ॥८१॥

*Sloka 81.*—Honour from the city fathers, the military or police or from the sovereign, acquisition of an excellent damsel, influx of wealth and various materials, utensils and comforts requisite for enjoyment will mark Saturn's Bhukti in the Mahadasa of Venus.

तनयसौख्यसमागमसम्पदां निचयलब्धिरतिप्रभुता यशः ।  
पवनपित्तकफार्तिरिच्युतिर्दनुजमन्त्रिदशाहृति चन्द्रजे ॥८२॥

*Sloka 82.* During Mercury's interval in the Dasa of Venus, a person secures the comfort of his sons, will have happiness on a large scale, great power and fame and destruction of enemies; but he will be troubled by sickness through diseases arising from wind and bile.

सुतसुखादिवहिः स्थितिरग्निजं भयमतीव विनाशनमङ्गरकम् ।  
अपि च वारवधूजनसंयुतिः शिखिनि यात्यलमौशनसी दशाम् ॥८३॥

*Sloka 83.*—During Ketu's Bhukti in the Mahadasa of Venus, a person will be destitute of children and happiness, will suffer much from danger through fire: he will further suffer losses and disease in some limb, and will associate with courtezans.

दशापहारेषु फलं यदुक्तं वर्णाधिकारानुगुणं वदन्तु ।  
छिद्रेषु सूक्ष्मेष्वपि तत्फलाप्तिः छायाङ्गवार्ताश्रवणानि वा स्युः ॥८४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां भुक्त्यन्तरान्तरलक्षणं  
नामैकविंशोऽध्यायः

*Sloka 84.*—What has been stated as the effect in each of the Bhuktis of a Dasa should be so declared as to suitably fit in with the person's caste, status, occupation, etc. In a similar way should results be attempted for each Antara or Antarantara ; or, the effects may also be foretold after guessing correctly the particular Dasa then ruling by means of the characteristics revealed (exhibited) at the time in the native's person by the elements (Panchabhūtas Fire, Air, Ether, Water and Earth) through Eyes, Touch, Ears, Face and Nose ; or by hearing the words emanating at the time.

Thus ends the 21st Adhyaya on the "Sub-Divisions of Dasas, viz., Bhuktis, Antaras, Antarantaras etc." in the work Phaladeepika composed by Mantroswara.

## ॥ द्वाविंशोऽध्यायः ॥

॥ कालचक्रम् ॥

दक्षिणदिशः पादवशेन मेघान्मीनांशकान्तं क्रमशोऽपसव्यम् ।

कीटाख्यान्तं गणयेच्च सव्यमार्गेण पादक्रमशोऽजतारात् ॥१॥

## ADHYAYA XXII.

*Sloka 1.*—The triad of stars reckoned from Aswini should be cast by quarters in the अपसव्य (Apasavya) or प्रदक्षिण (Pradakhina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad reckoned from Rohini are to be assigned to the 12 Rasis counted from Vrischika to Dhanus in the सव्य (Savya-reverse, अप्रदक्षिण - Apradakhina or anti-clock wise) order.

एवं भूवाक्षापसव्यं च सव्यं भानि त्रीणि त्रीणि विद्यात्क्रमेण ।

सन्नाशीशमोक्तवर्षेद्दशा स्यादेवं प्राहुः कालचक्रे महान्तः ॥२॥

*Sloka 2.*—Thus are the triads of stars reckoned in their order (from Aswini) to be distinguished as अपसव्य (Apasavya) and सव्य (Savya). The years assigned to a planet constitute the Dasa-period of the Rasi owned by that planet. This is the peculiarity in the कालचक्र (Kalachakra) system, say the wise.

मनुः परः सनिर्धनिरूपस्तपो वने क्रमान् ।

दिवाकगदिवत्सराः शुभाशुभाभिहेतवः ॥३॥

*Sloka 3.*—5, 21, 7, 9, 10, 16 and 4 are the numbers representing the period in years respectively of the seven planets reckoned from the Sun, and are the means (sources) for feeling the good and bad effects.

दशापहारादिककालचक्रे वाक्यानि द्वाद्व्यादिपदादिजानि ।

वक्ष्यामि वर्णैर्नवभिर्भमानै रशीशवर्षैः परमायुरत्र ॥४॥

*Sloka 4.*—In this Kalachakra system consisting of Dasas, Apaharas, etc, I shall now expound the formulas for the several Nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number (as per कटपयादि—Katapayadi mnemonics) the particular Rasyapaharas composing the Dasa of the Nakshatrapada under consideration, and consequently the total life-period appertaining thereto by means of the years allotted to the several Rasi owners.

पौरं गान्धो मित सन्दिग्धं नक्षत्रेभ्यः स तु भूशूलम् ।

रूपेभ्यश्चिन्त्ययोरङ्गे वाणी चस्थं दधि नक्षत्रम् ॥५॥

*Sloka 5.*—For those born in the first पाद (Pada) of Aswini, the first sub-period belongs to Mesha-Mars; the second to Vrishabha-Venus; the third to Mithuna-Mercury; the fourth to Kataka-Moon; the fifth to Simha-Sun; the sixth to Kanya-Mercury; the seventh to Tula-Venus; the 8th to Vrischika-Mars; and

the 9th to Dhanur-Jupiter. For the 2nd पाद (Pada) of Āswini, the sub-periods are owned by (1) Makara-Saturn (2) Kumbha - Saturn (3) Meena - Jupiter (4) Vriśchika-Mars (5) Tula-Venus (6) Kanya-Mercury (7) Kataka-Moon (8) Simha-Sun and (9) Mithuna-Mercury. For the 3rd पाद (Pada) of Āswini, the sub-periods belong to (1) Vriśhabha-Sukra (2) Mesha-Kuja (3) Meena-Guru (4) Kumbha-Sani (5) Makara-Sani (6) Dhanur-Guru (7) Mesha-Kuja (8) Vriśhabha-Sukra and (9) Mithuna-Budha. For the 4th पाद (Pada) of Āswini, the sub-periods are owned by (1) Kataka Chandra (2) Simha-Ravi (3) Kanya-Budha (4) Tula-Sukra (5) Vriśchika-Kuja (6) Dhanur-Guru (7) Makara-Sani (8) Kumbha-Sani and (9) Meena-Guru.

दासतवेशो गौरीपुत्रं क्षत्रिधिकारो गोभूशेष्म् ।

सौदघिनक्षत्रेहासन्तो भौमगुरुः पुत्राक्षोनाधिः ॥६॥

*Sloka 6.*—For the 1st पाद (Pada) of Bharani, the several sub-periods are (1) Vriśchika-Kuja (2) Tula-Sukra (3) Kanya-Budha (4) Kataka-Chandra (5) Simha-Ravi (6) Mithuna-Budha (7) Vriśhabha-Sukra (8) Mesha-Kuja and (9) Meena-Guru.

For the 2nd पाद (Pada) of Bharani, the sub-periods are (1) Kumbha-Sani (2) Makara-Sani (3) Dhanur-Guru (4) Mesha-Kuja (5) Vriśhabha-Sukra (6) Mithuna-Budha (7) Kataka-Chandra (8) Simha - Ravi and (9) Kanya-Budha.

For the 3rd पाद (Pada) of Bharani, the sub-periods are (1) Tula-Sukra (2) Vriśchika-Kuja (3) Dhanur-Guru (4) Makara-Sani (5) Kumbha-Sani (6) Meena-Guru (7) Vriśchika-Kuja (8) Tula-Sukra and (9) Kanya-Budha.

The sub-periods of the 4th पाद (Pada) of Bharani are (1) Kataka-Chandra (2) Simha-Ravi (3) Mithuna-

Budha (4) Vrishabha-Sukra (5) Mesha-Kuja (6) Meena-Guru (7) Kumbha-Sani (3) Makara-Sani and (9) Dhanur-Guru.

वाक्यान्येतान्यश्विनाम्यक्षयोरीन्यश्विन्याद्यान्यग्निभस्यापसव्ये ।

सव्येऽजेन्द्रोरेक्ष्यमाणेषु वाक्येष्विन्द्रोर्वाक्यान्येव रौद्रस्य भूयः ॥७॥

*Sloka 7.*—The formulas for Aswini and Bharani are as described above. The four formulas given for the four Padas of Aswini will also respectively apply to the four Padas of Krittika in the अपसव्य (Āpasavya - प्रदक्षिण Pradakshina) triad. The formulas for Rohini and Mrigasiras in the सव्य (Savya) triad are stated in the next two Sloka and the four formulas given for the four Padas of Mrigasiras should also be used again for the four Padas of Ardra.

धेनुः क्षेत्रे पुरगो शंभुस्तासां जनु क्षत्रिचि दासी ।

चर्माभोगी रायधिनाक्षत्री पौराक्षी शिवतीर्थाञ्जे ॥८॥

*Sloka 8.*—The sub-divisions for the 1st पाद (Pada) of Rohini are (1) Dhanur-Guru (2) Makara-Sani (3) Kumbha-Sani (4) Meena-Guru (5) Mesha-Kuja (6) Vrishabha-Sukra (7) Mithuna-Budha (8) Simha-Ravi and (9) Kataka-Chandra.

For the 2nd पाद (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Tula-Sukra (3) Vrischika-Kuja (4) Meena-Guru (5) Kumbha-Sani (6) Makara-Sani (7) Dhanur-Guru (8) Vrischika-Kuja and (9) Tula-Sukra.

For the 3rd पाद (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Mithuna-Budha (5) Vrishabha-Sukra (6) Mesha-Kuja (7) Dhanur-Guru (8) Makara-Sani and (9) Kumbha-Sani.

The 4th पाद (Pada) of Rohini has the following sub-periods (1) Meena-Guru (2) Mesha-Kuja (3) Vrishabha-Sukra (4) Mithuna-Budha (5) Simha-Ravi (6) Kataka-

Chandra (7) Kanya - Budha (8) Tula - Sukra and (9) Vrischika-Kuja.

नक्षत्रनिधिर्दा सूर्वाङ्गभो गौरयधी नक्षत्रं पारम् ।

गोत्रिवतीर्थे दात्रीक्षत्रो धीहसितांशुर्भोगी रम्या ॥९॥

*Sloka 9.*—For the 1st पाद (Pada) of मृगशिरस (Mrigasiras), the sub-periods are (1) Meena-Guru (2) Kumbha-Sani (3) Makara-Sani (4) Dhanur-Guru (5) Vrischika-Kuja (6) Tula-Sukra (7) Kanya-Budha (8) Simha-Ravi and (9) Kataka-Chandra.

The sub-periods for the 2nd पाद (Pada) of मृगशिरस (Mrigasiras) are (1) Mithuna-Budha (2) Vrishabha-Sukra (3) Mesha-Kuja (4) Dhanur-Guru (5) Makara-Sani (6) Kumbha-Sani (7) Meena-Guru (8) Mesha-Kuja and (9) Vrishabha-Sukra.

The 3rd पाद (Pada) of मृगशिरस (Mrigasiras) has the following sub-periods (1) Mithuna-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Kanya-Budha (5) Tula-Sukra (6) Vrischika-Kuja (7) Meena-Guru (8) Kumbha-Sani and (9) Makara Sani-

The sub-periods for the 4th पाद (Pada) of मृगशिरस (Mrigasiras) are (1) Dhanur-Guru (2) Vrischika-Kuja (3) Tula-Sukra (4) Kanya-Budha (5) Simha-Ravi (6) Kataka-Chandra (7) Mithuna - Budha (8) Vrishabha-Sukra and (9) Mesha-Kuja.

नक्षत्रपादैष्यघटी समुत्था पूर्वा दशा तन्पतिवर्षज्ञाता ।

पूर्वोक्तपादक्रमज्ञोऽत्र विद्यात्केपांचिदेवं मतमाहुरार्याः ॥१०॥

*Sloka 10.*—The initial Mahadasa of a life belongs to the lord of the Rasi owning the Nakshatra Pada occupied by the Moon at the time of birth, being so much of the Rasi-Mahadasa as corresponds to the Ghatikas that yet remain of the Nakshatra pada and the order of Mahadasas follows the natural order of the

Nakshatra padas reckoned from the aforesaid one. This is the opinion, say the sages, held by some (astrologers).

दशदिपादप्रभृतीनि भानां वाक्यानि यान्यक्षरपङ्क्तिजानि ।

तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमं साध्विति केचिदाहुः ॥११॥

*Sloka 11.*—There are a number of formulas each composed of a number of mnemonic syllables referring to the several Nakshatra padas beginning with the first pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi Mahadasas of which a life is to consist should be determined. The वाक्यक्रम (Vakyakrama) men of one school say, should be adhered to.

वाक्यक्रमे कर्कशलिमीनसन्धौ मण्डूकगत्यश्वरगतिश्च ।

सिंहावलोकस्त्रिविधा तदानीं दशान्तरं दुःखफलप्रदं स्यात् ॥१२॥

*Sloka 12.*—In the order of Rasis वाक्यक्रम (Vakya-krama), the junctions at the end of Kataka, Vrischika and Meena give rise to (1) मण्डूकगति (Manduka Gati) (2) अश्व (Aswa) or तुरगगति (Turaga gati) and (3) सिंहावलोकन (Simhavalokana) respectively and the Dasas at these intervals cause woeful effects.

तद्वाक्यवर्णक्रमगोपहारवर्गाहते तत्परमायुराप्ते ।

तदा दशायामपहारवर्षसंख्याश्च मासान्दिवसान्वदेयुः ॥१३॥

*Sloka 13.*—The Apahara or Bhukti of any of the planet constituting a Mahadasa is thus obtained. Find out the particular mnemonical syllable (out of the nine syllables) composing a formula whose Bhukti is wanted and find out the owner of the Rasi signified by that syllable. Multiply the number of years assigned to this planet by the number of years fixed for the planet whose Mahadasa is under consideration and divide the product by the total number of years constituting the entire Ayus of the formula or Chakra. The quotient in years, etc, will represent the sub period required.

वाक्येषु यावच्छरदां प्रमाणं वदन्ति तावत्परमायुश्च ।  
मेपादनीकं मदनं गजेन तुन्दः पुनश्चैवमुदीरितं तत् ॥१३॥

॥ इति कालचक्रदशा ॥

*Sloka 14.*—The total number of years indicated by the sum of the nine mnemonical syllables of any formula represents the number (in years) of Parama Ayus for that formula. Thus, the Parama Ayus in years for the 12 Rasiamsas reckoned from Mesha in an अपसव्यचक्र (Apasavya Chakra) will be 100, 85, 83 and 86 repeated thrice, while those for the 12 Rasiamsas reckoned from Vrischika in a सव्यचक्र (Savya Chakra) will be the same but in the reverse order; that is, 86, 83, 85 and 100 repeated thrice.

For more information, please refer to Jatakuparijata pp. 965 to 1001.

॥ उत्पन्नाधानमहादशे ॥

महादशासु यत्फलं प्रकीर्तितं मया पुरा ।  
तदेव योजयेद्बुधो दशासु चैवमादिषु ॥१४॥

*Sloka 15.*—Whatever effects have been declared before by me in the case of the several Mahadasas, the same should be stated by a wise astrologer in the case of these Dasas also.

जन्मक्षार्त्परतस्तु पञ्चमभवाऽथोत्पन्नसंज्ञा दशा  
स्यादाधानदशाऽप्यतोऽष्टमभवा क्षेमान्महाख्या दशा ।  
आसामेव दशावसानसमये मृत्युप्रदा स्यान्नृणां  
स्वल्पानल्पसमायुषां त्रिवधपञ्चक्षेगदायान्तिमे ॥१५॥

*Sloka 16.*—Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), i.e., the star occupied by the Moon at the time of a person's birth. Cycles of Dasas are calculated from every one of these as the



starting point. The Dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, Mahadasa. If the Dasas in these cycles have their ends tallying with each other or with the end of the Dasa taken in the same order from जन्मर्क्ष (Janmarksha), i.e., giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the Dasa. In the case of people endowed with short, long and medium lives, the demise will happen at the close of the Dasa of the 3rd, the 7th and the 5th stars respectively counted from the natal stars they being called विपत्तारा, वधतारा and प्रत्यक्तारा.

॥ निसर्गदशा ॥

एकं द्वे नव विंशतिर्धृतिवृत्ती पञ्चाशदेषां क्रमा-

चन्द्रारेन्दुजशुकजीवदिनकृद्दैवाकरीणां समाः ।

स्वै स्वैः पुष्टफला निसर्गजनितैः पक्तिर्दशायाः क्रमा-

दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥१७॥

*Sloka 17.*—1, 2, 9, 20, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसर्गिकदशा (Naisargikadasa) system. The Dasas play their part in the order given here according to the natural strength of the planets concerned. The Yavanas are of opinion that the Lagna Dasa which is benefic comes after these Dasas. But others do not approve of this method.

॥ अंशदशा ॥

लिप्तीकृत्य भवेद्गृहं खखजिनैस्तच्छिष्टमायुष्कला

आशाखाश्विहृताध्दमासदिवसाः सत्योदितैः ५शासुषि ।

वक्रिण्युच्चगते त्रिसङ्गुणमिदं स्वांशत्रिभागोत्तमे

द्विघ्नं नीचगतेऽर्धमप्यथ दलं मौल्ये सितार्की विना ॥१८॥

*Sloka 18.*—The signs, degrees, minutes, etc., of a planet should be converted into minutes, and as many multiples of 2400 as may be found necessary should be subtracted from the same. The remainder represents the Ayushkalas of the planet. The same should be divided by 200 (आशा खाश्वि—आशा=10 or 0, ख=0, अश्वि=2). The quotient gives the number of years, months and days in the अंशायर्दय (Amsayurdaya) contribution towards the span of life by a planet according to its Degree, etc., according to Satyacharya. If the planet be retrograde or in exaltation, this quotient has to be trebled. If the planet be in his own Rasi or Navamsa, decanate or Vargottama, the Ayurdaya has to be doubled; if in depression, it has to be reduced by half. If the planet be eclipsed, then also the reduction is half. But this last reduction will not apply to Venus and Saturn.

[जिन=24 (see Monier Williams' Dictionary)], खखजिन=2400. There are 24 Tirthankaras or saints among the Jains.

सर्वाङ्गत्रिकुतेषुषण्मिमतलघहासोऽसतामुत्क्रमा-

द्विःफात्सत्सु दलं तदा हरति बल्येको बहुष्वेकमे ।

त्र्यंशोनं रिपुमे विना क्षितिसुतं सत्योपदेशे दशा

लग्नस्यांशसमा बलिन्युदयमेऽस्यात्रापि तुल्यापि च ॥१९॥

*Sloka 19.*—When malefic planets occupy the 6 Bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth and a sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a Bhava, only the strongest of them causes a reduction in the Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according

to Satyacharya's view corresponds to the number of its Navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

सत्योपदेशो वरमत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।  
आचार्यकं त्वत्र बहुघ्नतायामेकं तु यद्गुरि तदेव कार्यम् ॥२०॥

*Sloka 20*—The rule of Satyacharya is preferable (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following :—

(1) When several multiplications crop up, only one and that the highest, is to be gone through.

For instance, when a planet is in its own house, and in its exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.

(2) Again, when there are several reductions applicable only one, and that, the greatest should be made.

For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half, i.e., अस्तङ्गत —Astangata reduction, be made.

—This Sloka is from Brihat Jataka

॥ अथ पिण्डायुर्दशा ॥

धेयं शूर शके श्रियं स्वयं परे निद्राः समा भास्कारात्  
पिण्डाख्यायुषि पूर्ववच्च हरणं सर्वं विदध्यादिह ।  
लघे पापिनि भं विनोदयलवैर्निघ्नं नताङ्गैर्हतं  
त्याज्यं सौम्यनिरीक्षितेऽर्धमृणमन्त्रायुष्यमिश्रा विदुः ॥२१॥

*Sloka 21*,—The aggregate number of पिण्डायुर्दाय (Pin-dayurdaya) years assigned to the several planets from

the Sun onwards (in their highest exaltation point) are respectively 19, 25, 15, 12, 15, 21 and 20. All the reductions should be gone through as before. When a malefic planet is present in the Lagna, take only the minutes, seconds, etc., indicating the Lagna leaving out the signs. Multiply the total Ayus by this and divide by 360. The whole Ayurdaya should be reduced by this result. If the Lagna be aspected by a benefic, the period to be subtracted will be only half of the above result. So say those well-versed in the Ayurdaya system.

लग्नदशामंशसमां बलवत्यंशे वदन्ति पैण्डाख्ये ।

बलयुक्तं यदि लग्नं राशिसमैवात्र नांशोत्था ॥२२॥

*Sloka 22.*—In the पिण्डायुर्दाय (Pindayurdaya) system, when the Amsa (Lagna Navamsa) is strong, the Lagna Ayus (or Lagna Dasa) corresponds to the Lagna Navamsa. When the Lagna (Rasi) is strong, the number of years for Lagna Ayus corresponds to the number signified by the Rasi, etc., counted from Mesha, and not the Lagna Navamsa.

हरणं नीचेऽर्द्धमृणं स्यात्पूर्णं प्रोक्तवर्षमुच्चगृहे ।

पैण्डादौ ह्यन्तरगे प्राज्ञैस्त्रैराशिकं चिन्त्यम् ॥२३॥

*Sloka 23.*—The years assigned to the several planets in Sloka 21 *supra* are to be adopted in full when they are in exaltation. When a planet is in its depression point, the period assigned to it is reduced by half; when it occupies an intermediate position, the reduction is to be proportionate, say the wise.

पैण्डाख्यमायुर्ब्रुवते प्रधानं मणित्थन्नाणक्यमयादयश्च ।

एतन्न साध्वित्यवदद्भदन्तो वराहसूर्यस्य तथैव वाक्यम् ॥२४॥

*Sloka 24.*—The पिण्डायुर्दाय (Pindayurdaya) system is advocated as the best by Manittha, Chanakya, Maya

and others. But Satyacharya has pronounced this method to be faulty and Varahamihira also has made similar pronouncement.

सूर्यादिकानां स्वमतेन जीवशर्मा स्वरांशं परमायुषोऽत्र ।

अस्यापि सर्वं हरणं विधेयं पूर्वोक्तबल्लभदशमपीह ॥२५॥

*Sloka 25.*—Jeevasarman lays down in accordance with his own doctrine that the maximum period of life given by each planet from the Sun onwards is  $\frac{1}{10}$ th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The Lagna Ayus also should be calculated in the same way as in the other systems.

नृणां द्वादशवत्सरा दशहता ह्यायुःप्रमाणं परै-

राख्यातं परमं शनेस्त्रिभगणं यावत्परैरीरितम् ।

कैश्चिच्चन्द्रसहस्रदर्शनमिह प्रोक्तं कलौ किन्तु य-

द्वेदोक्तं शरदः शतं हि परमायुर्दायमाचक्ष्महे ॥२६॥

*Sloka 26.*—The full period of life in the case of men has been declared as 120 years (12×10) by some. Others there are who have stated that the full life-period will be the time taken by Saturn to make 3 complete revolutions (in his orbit). There is a third school who say that the full life-period of a man is the time taken by the Moon for making 1000 revolutions. But we are of opinion that the full period of man's life in this Kaliyuga is only 100 years as stated in the Vedas.

लग्नादित्येन्दुकानामधिक्यलवतः स्याद्दशादौ ततोऽन्या

तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।

वक्ष्यायुर्वर्षदातुः प्रथममिनवशाब्बोदितस्याब्दसाम्ये

वीर्यं किन्त्वत्र सन्धिग्रहविवरहतं भावसन्ध्यन्तराक्षम् ॥२७॥

*Sloka 27.*—Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दाय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows.

If such planets should however chance to have equal strength, equal आयुर्दाय (Ayurdaya) and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question ; and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury (6) Jupiter, (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying it-the position-by the distance of the planet from its nearest Bhava-sandhi and dividing the product by the distance between the भावांश (Bhavamsa) and one of its Sandhis.

अंशोद्भवं लग्नबलात्प्रसाध्यमायुश्च पिण्डोद्भवमर्कवीर्यात् ।

नैसर्गिकं चन्द्रबलात्प्रसाध्यं ब्रूमन्त्रयाणामपि वीर्यसाम्ये ॥२८॥

*Sloka 28.*—अंशायुर्दाय (Amsayurdaya) is to be calculated upon the predominance in strength of the Lagna ; पिण्डायुर्दाय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दाय (Naisargikayurdaya) when the Moon's power is strongest. We shall now state what should be done when the the three (Lagna, the Sun and the Moon) are of equal strength.

तेषां त्रयाणामिह संयुतिस्तु त्रिभिर्हृता सैव दशा प्रकल्प्या ।  
वीर्ये द्वयोरैक्यदलं तयोः स्याच्चेज्जीवशर्मायुरमी बलोनाः ॥२९॥

*Sloka 29.*—Add the three Ayurdayas and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasarman for finding out the Ayurdaya.

कालचक्रदशा ज्ञेया चन्द्रांशेश बलान्विते ।  
सदा नक्षत्रमार्गेण दशा बलवती स्मृता ॥३०॥

*Sloka 30.*—Kalachakra Dasa system has to be resorted to only when the lord of the Navamsa occupied by the Moon is strong. The Dasa calculation as per Nakshatra method is always considered as the best.

समाः पष्टिर्दिग्ना मनुजकरिणां पञ्च च निशा  
हयानां द्वात्रिंशत्खरकरभयोः पञ्चककृतिः ।  
विरूपा साप्यायुर्वृषमहिषयोर्द्वादश शुनां  
स्मृतं छागादीनां दशकसहिताः पट् च परमम् ॥३१॥

*Sloka 31.*—The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

ये धर्मकर्मनिरता विजितेन्द्रिया ये  
ये पथ्यभोजनजुषो द्विजदेवभक्ताः ।  
लोके नरा दधति ये कुलशीललीलां  
तेषामिदं कथितमायुरुदारधीभिः ॥३२॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कालचक्रदशादि  
द्वाविंशोऽध्यायः

*Sloka 32.*—This आयुस् (Ayus)-span of life has been

declared by wise men with respect to only those who are engaged in the practice of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Brahmins and the Gods and who preserve the land-marks of character and conduct peculiar to their high families.

Thus ends the 22nd Adhyaya on "Kalachakra Dasa, etc." in the work Phaladeepika composed by Mantreswara.

## ॥ त्रयोविंशोऽध्यायः ॥

॥ अष्टकवर्गः ।

गोचरग्रहवशात्मनुजानां यच्छुभाशुभफलाभ्युपलब्ध्य ।  
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥२॥

### ADHYAYA XXIII.

**Sloka 1.**—In order to ascertain the good and bad effects caused by the several planets in their transits through the Rasis of the zodiac, the Ashtakavarga has been very highly spoken of by the great sages, and I now set forth the mode of accomplishing it.

*Note.*—The meaning of अष्टकवर्ग is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and the Lagna (8 things). So it is the combination of the benefic and malefic dots in a planet's chart with reference to the positions of the 8 planets.

आलिख्य सम्यग्भुवि राशिचक्रं ग्रहस्थितिं तज्जननप्रवृत्ताम् ।  
तत्तद्ग्रहार्क्षात्मकमशोऽष्टवर्गं प्रोक्तं करोत्यक्षविधानमत्र ॥२॥

**Sloka 2.**—Draw well on the ground the Rasi Chakra and post in the same in their proper places the several planets as they stood at the time of birth. Regulate the distribution of the beads in the manner directed (in the



following Slokas), in the several Rasis, the reckoning in each case being made from the sign occupied by the particular planet for getting the Ashtakavarga.

पुत्रीवसाहिधनिकेऽर्ककुजार्कजेभ्यो  
मुक्ताळके सुरगुरोर्भृगुजात्तथाभीः ।  
ज्ञाद्रोमतीधनपरा रविरिष्टदोऽब्जा-  
ङ्गीतोन्नयेऽप्युदयभाल्लघुतान्नपात्रे ॥३॥

*Sloka 3.*—With reference to his Ashtakavarga, the Sun is declared exceedingly auspicious in the 1st, the 2nd, the 4th, the 7th, the 8th, the 9th, the 10th and 11th places from himself, Mars and Saturn; in the 5th, the 6th, the 9th and 11th places from Jupiter; in the 6th, the 7th and the 12th places from Venus; in the 3rd, the 5th, the 6th, the 9th, the 10th, the 11th and the 12th from Mercury; in the 3rd, the 6th, the 10th and the 11th places from the Moon; and lastly, in the 3rd, the 4th, the 6th, the 10th, the 11th and the 12th places from the Lagna.

गीतासौ जनके रवेः कलितसान्निष्के तुषारद्युतेः  
भौमाच्छीगुणिते धनस्य युगवन्मासाब्दनित्ये बुधात् ।  
जीवात्कौरवसज्जनस्य भृगुजाद्गूढात्मसिद्धाज्ञया  
मन्दाद्वाणचये तनोर्गतिनये चन्द्रः शुभो गोचरे ॥४॥

*Sloka 4.*—The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th places from herself; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Jupiter\*; in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus; in the

\* According to Varahamihira, 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter.

3rd, 5th, 6th and 11th places from Saturn ; and lastly, in the 3rd, 6th, 10th and 11th places from the Lagna.

तीक्ष्णांशोगणितानके शिशिरगोर्लाक्षाय भूमेः सुतात्

पुत्रीवासजनाय चन्द्रतनयाद्रोमेतके गीष्पतेः ।

तन्नाकारि सितात्तदा कुरुशनेः कोवासदाधेनुको

लग्नात्खात्कलितं नयेत् क्षितिसुतः क्षेमप्रदो गोचरे ॥५॥

*Sloka 5.*—Mars is auspicious in the 3rd, 5th 6th, 10th and 11th places from the Sun ; in the 3rd, 6th and 11th places from the Moon ; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from himself ; in the 3rd, 5th, 6th and 11th places from Mercury ; in the 6th, 10th, 11th and 12th places from Jupiter ; in the 6th, 8th, 11th and 12th places from Venus ; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn ; and lastly, in the 1st, 3rd, 6th, 10th and 11th places from the Lagna.

सौम्याद्योगशतं धनैः कुरुवेमोंषाधिकश्रीर्गुरोः

तेजो यत्र यमारयोः पुरवसन्दिग्धेनये भार्गवात् ।

पुत्रो गर्भमहान्धके परभृतां दानाय लग्नात्सुधा-

मूर्तेः प्रावृषि जानकी शशिसुतस्त्वत्र स्थितश्चेच्छुभः ॥६॥

*Sloka 6.*—Mercury is auspicious in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from himself ; in the 5th, 6th, 9th, 11th and 12th places from the Sun ; in the 6th, 8th, 11th and 12th places from Jupiter ; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn and Mars ; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus ; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna ; and lastly, in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon.

माताण्डात्करलाभसज्जधनिके चन्द्राद्रुमेसालिके

भौमात्किं प्रभुसूदनाय कुरवः शिक्षाघनाढ्ये बुधात् ।

पुत्री गर्भसदानके सुरगुरोः खल्लक्ष्मिचन्द्रे शनेः

श्रीमन्तो धनिकाः सितात्करिविशेषे सिद्धिनिन्यं तनोः ॥७॥

*Sloka 7.*—Jupiter is benefic in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun ; in the 2nd, 5th, 7th, 9th and 11th places from the Moon ; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars ; in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury ; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from himself ; in the 3rd, 5th, 6th and 12th places from Saturn : in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus ; and lastly, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

जात्यां श्रीस्तु रवेर्विधोः पुरगवामन्दोलिपुत्र तनोः

पौरे लाभमदालिके कुरुलवं मोहे धनेढ्ये भृगोः ।

लोमस्तालिपरे कुजाद्रविसुताद्रर्भं महाढ्यौ नये

आलक्ष्मीचुलके गुरोर्मदधनाढ्योऽसौ भृगुः सौख्यदः ॥८॥

*Sloka 8.*—Venus is auspicious in the 8th, 11th and 12th places from the Sun ; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon ; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna ; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from himself ; in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars \* ; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn ; in the 3rd, 5th, 6th, 9th and 11th places from Mercury ; and lastly, in the 5th, 8th, 9th, 10th and 11th places from Jupiter.

According to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

रवेर्यात्रावीथीजनय शशिनो लक्ष्य शनेः

गुणेस्तुत्यो भोमाद्रणितनिकरोसौ शुभकरः ।

शताकारे जीवास्तदधनपरे ज्ञादुदयभात्

कलाभूतानम्ये भृगुज चयखे सूर्यतनयः ॥९॥

*Sloka 9.*—Saturn is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun ; in the 3rd, 6th and 11th places from the Moon ; in the 3rd, 5th, 6th, 10th, 11th and 12th places from Mars ; in the 5th, 6th, 11th and 12th places from Jupiter ; in the 6th, 8th, 9th, 10th 11th and 12th places from Mercury ; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna ; and lastly, in the 6th, 11th and 12th places from Venus.

इति निगदितमिष्टं नेष्टमन्यद्विशेषा-

दधिकफलविपाकं जन्मिनां तत्र दद्युः ।

उपचयगृहमित्रस्वोच्चगैः पुष्टमिष्टं

त्वपचयगृहनीचरातिगैर्नेष्टसम्पत् ॥१०॥

*Sloka 10.*—Thus have been described the benefic positions ; the rest are to be understood as malefic. The planets produce (to all beings) the effects even of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. Good or bad in a remarkable measure in the above positions. That is a planet produces very good results when it passes through a Rasi that contains many benefic dots in its own. Ashtakavarga chart. In their own, exaltation, friendly or Upachaya places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or Apachaya houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

Note:— Good houses with malefic dots, and bad houses with benefic dots will neutralise the effects. In other cases the results will be different.

For further information on the subject and about the Ashtakavarga plate, please see p. p. 653-663 of my edition of Jataka-parijata.

**कृत्वाष्टवर्गं शुसदां क्रियादिष्वक्षैर्विहीने मृतिरेकबिन्दोः ।**

**नाशो व्ययो भीतिभयार्थनारीश्रीराज्यसिद्धिः क्रमशः फलानि ॥११॥**

*Sloka 11.*—When all the Ashtakavargas have been prepared, if it be found that a Rasi is void of any benefic dot in a planet's Ashtakavarga, it indicates that the native will lose his life when the particular planet in his orbit transits that Rasi. If there should be one, two, three, four, five, six, seven or eight benefic dots, the effects will be (1) destruction or loss (2) expenditure (3) fear (4) fear (5) accomplishment of the desired object (6) acquisition of a damsel (7) gain of wealth or property and (8) gaining a Kingdom or high Government position respectively.

**तत्तद्गृहाधिष्ठितसर्वराशीस्तत्संज्ञितं लग्नमिति प्रकल्प्य ।**

**तेभ्यः फलान्यष्टविधान्यभूवंस्तत्तद्गृहान्नाववशाद्वदन्तु ॥१२॥**

*Sloka 12.*—Treating the several Rasas occupied by the planets at the time of birth as their respective starting points (Lagnas), benefic dots should be computed in 8 ways due to the countings by houses from each of the seven planets and the Lagna, and effects predicted for the several Bhavas counted from that planet through the dots contained in them.

**तत्तद्गृहर्क्षांशकतुल्यभागस्थिता ग्रहाभारवशादिदानीम् ।**

**तथैव तद्भावसमुत्थितानि फलानि कुर्वन्ति शुभाशुभानि ॥१३॥**

*Sloka 13.*—Note the Rasi and Navamsa occupied by a planet at birth. When the planet in its course

traverses through so much of the distance in that house, it produces the effects due to that Bhava—good or bad as the case may be.

कृतेऽष्टवर्गे सति कारकक्षाघद्भावमुक्ताङ्गमुपैति खेटः ।

तद्भावपुष्टिं सशुभोऽशुभो वा करोत्यनुक्ते विपरीतमेव ॥१४॥

*Sloka 14.*—When the Ashtakavarga (of any planet) has been computed, note the house that contains the highest number of benefic dots and what Bhava it represents, reckoning the house occupied by the Karaka planet as the Lagna or the first house. When a planet—whether benefic or malefic—transits that house, it advances that Bhava, that is, will produce good effects. If otherwise, that is, when the planet transits a house containing a few or no benefic dots, the reverse will be the case.

एकत्र भावे बहवो यदानीमुक्ताङ्गाश्चारवशाद्भजन्ति ।

पुष्णन्ति तद्भावफलानि सम्यक्तत्कारकात्तत्तनुपूर्वभावे ॥१५॥

*Sloka 15.*—When there are many planets simultaneously passing in their course of transit through a certain Bhava containing also a good number of benefic dots in the Ashtakavarga of a planet, they promote the interests of the Bhava in an intense manner, i.e., produce good results for the Bhava represented by it, the counting being reckoned from the house occupied by the Karaka planet whose Ashtakavarga is under consideration.

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।

भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां कलमाहुरन्ये ॥१६॥

*Sloka 16.*—When a benefic dot exists in a Bhava in an Ashtakavarga, in order to definitely fix the exact time of its (benefic dot's) fruition, a Rasi is divided into 8 equal divisions—and the divisions are allotted to

the planets and the Lagna according to their orbits and the effect will occur in the transit over the particular division owned by the planet that put forth the benefic dot.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नव पूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।

प्रस्तारकं षण्णवतिप्रकोष्ठं पञ्चस्यष्टकं चाष्टकवर्गजं स्यात् ॥१७॥

*Sloka 17.*—If you draw up a diagram consisting of nine parallel lines at equal intervals from east to west crossed by 13 parallel lines from north to south with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

For notes on this as well as the next Sloka, see *Jatakaparijata* p. 683.

होराशशीबोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।

याम्यादिपञ्चस्यष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥१८॥

*Sloka 18.*—The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the eight rows extending from south to north of each sign, and every one of them yields the effect of the benefic dot appearing against it in any of the 12 houses when the planet whose Ashtakavarga is under consideration transits in the house the particular division of the planet yielding the benefic dot.

राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।

कक्षाक्रमेणैवमिहान्त्यभागकाले विलम्बं फलदं प्रदिष्टम् ॥१९॥

*Sloka 19.*—Divide the Rasi into 8 equal divisions. The first division belongs to Saturn; the 2nd to Jupiter,

that is, any benefic dot put forth by Jupiter will come to fruition during the transit over the 2nd division of the Rasi,

and so on according to their orbits. During a planet's transit over the last division, any benefic dot put forth by the Lagna attains its fruition.

सर्वग्रहाणां प्रहितेऽष्टवर्गे तत्कालराशिस्थितविन्दुयोगे ।

अष्टाक्षसंख्याधिकविन्दवश्चेच्छुभं तदूने व्यसनं क्रमेण ॥२०॥

*Sloka 20.*—When the Sarvashtakavarga containing the results of the Ashtakavargas of all the planets is computed by setting forth in each Rasi the sum-total of all the figures for that Rasi in the seven Ashtakavargas, if it be found that any Rasi contains figures exceeding 28, it must be understood that planets in their transit over that Rasi produce good or auspicious effects. Any number falling short of that particular figure produces danger, or sorrow proportionately varying in intensity.

यावन्तस्तुहिनरुचेः शुभाङ्कसंस्था

• यावन्तः शुभभवने हिमद्युतेर्वा ।

इत्थं तद्विदितमिहाधिके च तेभ्यः

स्वस्त्यूने विपदिति सूचितं परेषाम् ॥२१॥

*Sloka 21.*—Find the number of benefic dots contained in the several auspicious houses reckoned from the Moon. Note also what planets occupy benefic houses counted from the Moon in the horoscope of the native and find the number of benefic dots in each of these houses. If the sum-total in either of these above two cases exceed 28, the effect must be pronounced as good ; if below that figure, it will be bad.

कर्तुः स्वजन्मसमयावसथग्रहाणां कृत्वाष्टवर्गकथिताक्षविधानमत्र ।

बद्धक्षयोगवशतः शुभराशिमासभावग्रहस्थितिषु कर्मशुभं विदध्यात् ॥

*Sloka 22.*—The Ashtakavarga figures are to be computed as per rules stated (in this chapter) with respect



to the positions of the planets (existing) at the birth-time of any person. In that particular Rasi, month, Bhava, etc. signified by the sign containing the greatest number of benefic dots, one ought to get done anything auspicious when the planets concerned transit those houses.

पापोऽपि स्वगृहस्थश्चेद्भाववृद्धिं करोत्यलम् ।

नीचारातिगृहस्थश्चेत्कुर्याद्भावक्षयं ध्रुवम् ॥२३॥

*Sloka 23.*—Even a malefic will promote or advance the Bhava in which he is, if he should occupy his own house, while, if posited in his depression or inimical house, he will only cause its decline or ruin.

स्वोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि ।

सुस्थानपश्चेत् स्वोच्चस्थः पापी भावानुकूल्यकृत् ॥२४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां अष्टकवर्गो

नाम त्रयोविंशोऽध्यायः

*Sloka 24.*—A benefic planet even if he be in his exaltation house will injure the Bhava he occupies if he should happen to own a Dussthana (6th, 8th or 12th). A malefic in exaltation will do good to the Bhava he occupies if he happens to own good houses.

Thus ends the 23rd Adhyaya on "Ashtakavarga" in the work Phaladeepika composed by Mantreswara.

॥ चतुर्विंशोऽध्यायः ॥

॥ होरासारोक्तमष्टकवर्गफलम् ॥

अर्कस्थितस्य नवमो राशिः पितृगृहः स्मृतः ।

तद्राशिफलसंख्याभिर्वर्द्धयेच्छोध्यपिण्डकम् ॥१॥

*Sloka 1.*—The 9th house reckoned from that occupied by the Sun is termed the father's. Multiply the

figure indicating benefic dots in that house by the figure denoting the शोध्यपिण्ड \*(Sodhyapinda).

सप्तविंशहृतालुब्धं नक्षत्रं याति भानुजे ।

तस्मिन् काले पितृक्लेशो भविष्यति न संशयः ॥२॥

*Sloka 2.*—The figure thus arrived at should be divided by 27. When Saturn transits through the asterism counted from Āswini indicated by this remainder, some thing untoward to the father will without doubt come to pass.

तत्त्रिकोणगते वाऽपि पितृतुल्यस्य वा मृतिः ।

संयोगः शोध्यशेषाणां शोध्यपिण्ड इति स्मृतः ॥३॥

*Sloka 3.*—Or, when Saturn traverses through an asterism which is trine to the aforesaid asterism, the demise of the father or one similarly situated will happen. The sum-total of the figures remaining after the 2 reductions is known as शोध्यपिण्ड (Sodhyapinda).

लग्नात्सुखेश्वरांशेशदशायां च पितृक्षयः ।

सुखनाथदशायां वा पितृतुल्यमृतिं वदेत् ॥४॥

*Sloka 4.*—The demise of the father or of one similarly placed may occur during the Dasa of the planet owning the Navamsa occupied by the lord of the 4th house from the Lagna. Or, the same event may also happen during the Dasa of the planet owning the 4th house.

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्द्धयेत् ।

द्वादशेन हताच्छेषराशिं याते दिवाकरे ॥५॥

तत्त्रिकोणगते वाऽपि मरणं तस्य निर्दिशेत् ।

एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥६॥

\*After the Trikona and Ekadhipatya reductions have been made in any Ashtakavarga, the sum-total of all the remaining figures is called the शोध्यपिण्ड (Sodhyapinda) in that Ashtakavarga. (*Vide* Sloka 3, *infra*).

*Sloka 5—6.* Multiply the शोध्यपिण्ड (Sodhyapinda) figure of the Sun's Ashtakavarga by the number of benefic dots in the 8th house from the Sun, and divide the product by 12. When the Sun comes to the Rasi (counted from Mesha) indicated by the remainder, or its triangular sign, the demise of the father should be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

चन्द्रात्सुखफलैः पिण्डं हत्वा सारावशेषितम् ।  
शनौ याते मातृहानिः त्रिकोणर्क्षगतेऽपि वा ॥७॥

*Sloka 7.*—The figure indicating the शोध्यपिण्ड (Sodhyapinda) in the Moon's Ashtakavarga should be multiplied by the number representing the benefic dots in the 4th house counted from that occupied by the Moon. The product should be then divided by 27. When Saturn transits the asterism (counted from Aswini) indicated by the remainder or its triangular star, the demise of the mother may be expected.

चन्द्रात्सुखाष्टमेशांशत्रिकोणे दिवसाधिपे ।  
मातुर्वियोगं तन्मासे निर्दिशेद्भग्नतः पितुः ॥८॥

*Sloka 8.*—Find out the Navamsas occupied by the lords of the 4th and the 8th houses reckoned from the Moon. When the Sun transits through a position triangular to these, the loss of the mother should be predicted. The father's demise should be similarly guessed by reckoning from the Lagna or the Sun instead of from the Moon.

भौमाक्षृतीयराशिस्थफलैर्भ्रातृगणं वदेत् ।  
बुधात्सुखफलैर्बन्धुगणं वा मातुलस्य च ॥९॥

*Sloka 9.*—In the Ashtakavarga of Mars, the number of brothers may be guessed by the number of benefic

dots in the 3rd house from Mars. Similarly, the number of relations or maternal uncles can be guessed from the number of benefic dots in the 4th house from Mercury in the Ashtakavarga of Mercury.

**गुरुस्थितसुतस्थाने यावतां विद्यते फलम् ।**

**शत्रुनीचग्रहं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥१०॥**

*Sloka 10.*—Find how many planets have contributed benefic dots in the 5th house from Jupiter in Jupiter's Ashtakavarga. From that number take away as many benefic dots of planets as are occupying inimical or depression houses. The remainder will represent the number of children one may have.

**गुरोरष्टकवर्गे तु शोध्यशिष्टफलानि वै ।**

**क्रूरराशिफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥११॥**

*Sloka 11.*—In the Ashtakavarga of Jupiter, add up all the benefic dots remaining after the two reductions have been made, and from this sum take away the number of dots in the malefic Rasis. What remains will represent the number of children the native will have.

**फलाधिकं भृगोर्यत्र तत्र भार्याजनिर्यदि ।**

**तस्यां वंशाभिवृद्धिः स्यादल्पे क्षीणार्थसंततिः ॥१२॥**

*Sloka 12.*—In the Ashtakavarga of Venus, find out the Rasi that has the largest number of benefic dots. In the direction of quarter signified by that Rasi, If the wife should in that Rasi or Lagna, be born, increase of progeny through her is assured. If the number of dots be low (small), wealth and progeny through her will be poor.

**शोध्यपिण्डं शनेर्लघ्नाद्भत्वा रन्ध्रफलैः सुखैः ।**

**इत्वावशेषं याते मन्दे जीवेऽपि वा मृतिः ॥१३॥**

*Sloka 13.*—In Saturn's Ashtakavarga, multiply the शोध्यपिण्ड (Sodhyapinda) figure by the number indicating the benefic dots in the 8th house from the Lagna and divide the product by 27. When Jupiter or Saturn in his transit passes through the star (counted from Aswini) signified by the remainder, the demise of the native may be expected.

लग्नादिमन्दान्तफलैक्यसंख्यावर्षे विपत्तिस्तु तथार्कपुत्रात् ।  
यावद्विलग्नान्तफलानि तस्मिन्नाशो हि तद्योगसमानवर्षे ॥१४॥

*Sloka 14.*—(In Saturn's Ashtakavarga) add up the figures indicating benefic dots in the several houses from the Lagna to that occupied by Saturn both inclusive. Similarly add up the figures in the houses reckoned from Saturn to the Lagna both inclusive. In the years represented by these two figures should danger or destruction be expected.

अष्टमस्थफलैर्लग्नात्पिण्डं हत्वा सुखैर्भजेत् ।  
फलमायुर्विजानीयात्प्राग्वद्वेलां तु कल्पयेत् ॥१५॥

*Sloka 15.*—The figure indicating the शोध्यपिण्ड (Sodhyapinda) (in the Ashtakavarga of Saturn) should be multiplied by the number signifying the benefic dots in the 8th house from the Lagna and the product divided by 27. The quotient will represent the total Ayus in years of the native. The time of demise may also be defined as before (*vide sloka 13, supra*).

॥ त्रिकोणशोधना ॥

त्रिकोणेषु तु यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ।  
एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥१६॥

*Sloka 16.*—Of the 3 signs in a Trikona group, find which sign contains the least number of benefic dots. The figures in the other two signs should be reduced

to that extent. If there be no dots in any sign, no such reduction need be made in the other two signs of the triangular group.

भवनद्वयशून्ये तु गोधयेदन्यमन्दिरम् ।  
समत्वे सर्वगेहेषु सर्वं संशोधयेत्तदा ॥१७॥

*Sloka 17.*—If there be no dots in two of the signs of a group, remove the figure in the third. When all the three signs of a group have the same number of dots, remove all.

॥ एकाधिपत्यगोधना ॥

त्रिकोणगोधनां कृत्वा पश्चादैकाधिपत्यकम् ।  
क्षेत्रद्वये फलानि स्युस्तदा संगोधयेत्सुधीः ॥१८॥

*Sloka 18.*—After performing the Trikona reduction, the Ekadhipatya reduction should be proceeded with. When both the houses owned by a planet contain benefic dots, then only this reduction should be made by a wise man.

ग्रहयुक्ते फलैर्हीने ग्रहाभावे फलाधिके ।  
ऊनेन सदशन्त्वस्मिन् गोधयेद्ब्रह्मवर्जिते ॥१९॥

*Sloka 19.*—Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic dots than the number in the other, the figure in the latter is to be made equal to the former.

फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वसुत्सृजेत् ।  
सग्रहाग्रहतुल्यत्वे सर्वं संशोध्यमग्रहात् ॥२०॥

*Sloka 20.*—If one of the two Rasis having a common lord be occupied and contain more benefic dots than the other, remove the figure in the latter. If the two Rasis one of which is occupied, have the same number of benefic dots, remove the figure in the unoccupied Rasi.

उभाभ्यां ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ।

उभयोर्ग्रहसंयुक्ते न संगोध्यं कदाचन ॥२१॥

*Sloka 21.*—If both the Rasis (having a common lord) be unoccupied and have the same number of benefic dots, remove both. If the two Rasis having a common lord be both occupied by planets, no reduction need be made.

एकस्मिन् भवने शून्ये न संगोध्यं कदाचन ।

द्रावग्रहौ चेद्यन्यूनं तत्तुल्यं गोध्येद्द्वयोः ॥२२॥

*Sloka 22.*—If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If both the Rasis be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

शोध्यावशिष्टं संस्थाप्य राशिमानेन वर्द्धयेत् ।

ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥२३॥

*Sloka 23.*—The net figures after the two reductions in the several signs are to be multiplied each into its Rasi factors राशिमान (Rasimana). The net figures in the Rasis that are associated with the Sun and other planets are to be multiplied by the appropriate planetary factors (or ग्रहमान—Grahamana).

॥ राशिग्रहगुणकारौ ॥

गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिभे ।

वणिक्कुम्भौ च मुनिभिः कन्यकामकरे शरैः ॥२४॥

शेषाः स्वमानगुणिताः कर्किचापघटीश्रवाः ।

एते राशिगुणाः प्रोक्ताः पृथग्रहगुणाः पृथक् ॥२५॥

*Slokas 24-25.*—In the case of the signs Vrishabha and Simha, the multiplier is 10, while it is 8 for Mithu- and Vrischika, 7 for Tula and Mesha, and 5 for Kanya and Makara. The multipliers for Karkataka, Dhanus,

Kumbha and Meena are 4, 9, 11, and 12 respectively. These are called Rasi-multipliers. The Graha-factors are quite distinct (*vide*, next Sloka).

जीवारशुकसौम्यानां दशवसुसस्तेन्द्रियैः क्रमाद्गुणिताः ।

बुधसंख्या शेषणां राशिगुणाद्ग्रहगुणः पृथक्कार्यः ॥२६॥

*Sloka 26.*—In the case of Jupiter, Mars, Venus and Mercury 10, 8, 7 and 5 are respectively the multipliers while in the case of each of the remaining planets, the multiplier is Mercury's figures, *viz*, 5. The multiplication by the Graha factors should be effected separately, and should be treated as distinct from the Rasi multiplication.

एवं गुणित्वा संयोज्य सप्तभिर्गुणयेत्पुनः ।

सप्तविंशहताल्लब्धवर्षाण्यत्र भवन्ति हि ॥२७॥

*Sloka 27.*—After thus multiplying and then adding the two products, the total should be again multiplied by 7 and divided by 27. The quotient obtained will be the Ayus in years contributed by that planet.

द्वादशाद्गुणयेत्तुब्धा मासाहर्घटिकाः क्रमात् ।

सप्तविंशति वर्षाणि मण्डलं शोधयेत्पुनः ॥२८॥

*Sloka 28.*—Multiply the remainder by 12 and divide by 27 to get the months, Multiply the remainder by 30 and divide by 27 to get the days and so on to get the Ghatikas etc. Twentyseven years constitute a Mandala. Some reductions have to be made further.

अन्योऽन्यमर्द्धहरणं ग्रहयुक्ते तु कारयेत् ।

नीचेऽर्द्धमस्तगेऽप्यर्द्धहरणं तेषु कारयेत् ॥२९॥

*Sloka 29.*—If a planet be in conjunction with another planet, reduce the period contributed by the planet by half. If the planet be in depression or combustion, in that case also should a reduction of the period by half be made.



शत्रुक्षेत्रे त्रिभागोनं दृश्यार्द्धहरणं तथा ।

व्यंशोनहरणं भङ्गे सूर्येन्दोः पातसंश्रयात् ॥३०॥

*Sloka 30.*—If a planet be posited in an inimical house, a reduction by a third should be effected. If a planet occupy any house in the visible half of the horizon, a similar reduction should be made. For a planet vanquished in planetary war or occupying a position within the पात (Pata) range of the Sun and the Moon, a reduction by a third should be made.

बहुत्वे हरणे प्राप्ते कारयेद्वलवत्तरम् ।

पश्चात्तान् सकलान् कृत्वा वराङ्गेण विवर्द्धयेत् ॥३१॥

*Sloka 31.*—When several reductions crop up in the case of a single planet, only one, and that the greatest, should be made. All the figures should then be totalled up and multiplied by 324,

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।

पूर्ववद्दिनमासाब्दान् कृत्वा तस्य दशा भवेत् ॥३२॥

*Sloka 32.*—The product should be divided by 365, The quotient will be the correct rectified Ayus contributed severally by the planets, and may be shown in years, months, days, etc., and will be their Dasa periods.

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।

अष्टवर्गदशमार्गः सर्वेषामुत्तमोत्तमः ॥३३॥

*Sloka 33.*—Thus should the Dasa periods of each of the several planets be computed seperately. The method of computing the Dasa periods by the Ashtaka-varga process is the best of all.

बालो बलिष्ठो लवणागमोसुरो रागी मुरारिः शिखरीन्द्रगाथया ।

भौमो गणेशो लघुभावतासुरो गोकर्णरक्ता तु पुराणमैथिली ॥३४॥

रुद्रः परं गहरभैरवस्थली रागी बली भास्वरगीर्भगावलाः ।

गिरौ विवस्वान्बलवद्विवक्षया शूली मम प्रीतिकरोऽत्र तीर्थकृत् ॥३५॥

*Sloka 34.—35.* In the Sarvashtakavarga the figures indicating the number of benefic dots in the 12 houses reckoned from

(1) the Sun	are 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2=43
(2) the Moon	„ 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1=36
(3) Mars	„ 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2=49
(4) Mercury	3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3=46
(5) Jupiter	2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3=36
(6) Venus	2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3=40
(7) Saturn	3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1=42
(8) Lagna	5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1=45

Total Sarvashtakavarga figure ... 337

सर्वकर्मफलोपेतमष्टवर्गकमुच्यते ।

अन्यथा बलविज्ञानं दुर्ज्ञेयं गुणदोषजम् ॥३६॥

*Sloka 36.—*The Ashtakavarga system is declared to be effective in all undertakings. There is no other way to determine the power of the influence arising at the time—whether good or bad.

त्रिंशाधिकफला ये स्यू राशयस्ते शुभप्रदाः ।

पञ्चविंशात्परं मध्यं कष्टं तस्मादधः फलम् ॥३७॥

*Sloka 37.—*Signs containing 30 or more benefic dots will always prove benefic. Those containing dots between 25 and 30 will be middling. Houses where the figure is lower than 25 will cause sorrow or misery.

मध्यात्फलाधिकं लाभे लाभात् क्षीणतरे व्यये ।

यस्य व्ययाधिके लभे भोगवानर्थवान् भवेत् ॥३८॥

*Sloka 38.—*He in whose nativity the number of benefic dots in the 11th house of the Sarvashtakavarga exceeds that of the 10th house and the figure in the 12th less than that of the 11th, and the figure in the

Lagna more than that of the 12th, will be happy and wealthy.

मूर्त्यादि व्ययभावान्तं दृष्टा भावफलानि वै ।

अधिके शोभनं विद्याद्धौने दोषं विनिर्दिशेत् ॥३९॥

*Sloka 39.*—Examine the figures in the several houses from the Lagna to the 12th inclusive. In whichever Bhavas there are more figures, transits over these houses will produce good results. Where the figures are less, the effect will be untoward.

पृष्ठाष्टमव्ययांस्त्यक्त्वा शेषेष्वेव प्रकल्पयेत् ।

श्रेष्ठराशिषु सर्वाणि शुभकार्याणि कारयेत् ॥४०॥

*Sloka 40.*—The remarks made above in the previous Sloka apply only to houses other than the 6th, 8th and 12th. During the transits through the best signs (*i.e.*, the signs containing greater number of benefic dots, barring the Dusthanas), all things auspicious should be done.

लग्नात्प्रभृति मन्दान्तमेकीकृत्य फलानि वै ।

सप्तभिर्गुणयेत्पश्चात्सप्तविंशहृतात्फलम् ॥४१॥

*Sloka 41.*—Add the figures in the houses reckoned from the Lagna to Saturn both inclusive. Multiply the sum thus obtained by 7 and divide the product by 27.

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।

एवं मन्दादि लग्नान्तं भौमराहोस्तथा फलम् ॥४२॥

*Sloka 42.*—In the year indicated by the quotient, the native will suffer calamity or disease. The same process should be gone through with respect to the houses reckoned from Saturn to the Lagna. Similar remarks apply in the case of Mars and Rahu, and the

years indicating similar untoward events, ascertained in the same manner.

शुभग्रहाणां संयोगसमानाब्दे शुभं भवेत् ।

पुत्रवित्तसुखादीनि लभते नात्र संशयः ॥४३॥

*Sloka 43.*—In the year indicated by the figure obtained by (1) adding the figures (of benefic dots) in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the result by 27 should the year indicating anything auspicious be intimated. On such an occasion, one will, without doubt, obtain issue, wealth, happiness, etc.

सङ्ग्रहेण मया प्रोक्तमष्टवर्गफलं त्विह ।

तज्ज्ञैर्विस्तरतः प्रोक्तमन्यत्र पटुबुद्धिभिः ॥४४॥

इति मन्त्रेश्वरविरचिताद्वां फलदीपिकायां होरासारोक्तमष्टवर्गफलं  
नाम चतुर्विंशोऽध्यायः

*Sloka 44.*—I have thus described here in a brief manner the effects due to Ashtakavarga. The same have been treated in greater detail in other works by intelligent men versed in the science.

Thus ends the 24th Adhyaya on "the Ashtakavarga effects as stated in Hora Sara" in the work Phaladeepika composed by Mantreswara.

॥ पञ्चविंशोऽध्यायः ॥

॥ गुलिकादिस्फुटं फलविचारश्च ॥

नमामि मार्दि यमकण्टकाख्यमर्द्धग्रहारं भुवि कालसंहम् ।

धूमव्यतीपातपरिध्यभिख्यानपग्रहानिन्द्रधनुश्च केतून् ॥१॥

ADHYAYA XXV.

*Sloka 1.*—I bow to all the Upagrahas, viz., (1) Mandi, (2) Yamakantaka, (3) Ardhaprahara, (4) Kala

(5) Dhuma, (6) Patha or Vyatipata, (7) Paridhi, (8) Indra Dhanus or Kodanda and (9) Ketu or Upaketu.

चरं रुद्रदास्यं घटं नित्यतानं खनिर्मान्दिनाड्यः क्रमेणार्कवारात् ।

अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशायां तु वारेश्वरात्पञ्चमाद्याः ॥२॥

*Sloka 2.*—When the length of day is 30 Ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6 and 2 Ghatikas during day time. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. In the night time, the lords of the first seven Muhurtas are counted, not from the lord of the week day chosen, but from that of the 5th; the position of Mandi at night time will be different on the week days, viz., at the end of Ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

दिव्या घटी नित्यतनुः खनीनां चन्द्रे रुहः स्याद्यमकण्टकस्य ।

अर्द्धप्रहारस्य भटो नटेन स्तनौ खनी चन्द्रखरौ जयङ्गः ॥३॥

*Sloka 3.*—The position of Yamakantaka during day time on week days is at the end of Ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhaprahara, at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18.

कालस्य फेनं तनुरुद्रदिव्यं वन्धो नटस्तैरनुसूर्यवारात् ।

एषां समं मान्दिवदेव तत्तन्नाड्या स्फुटं लग्नवदत्र साध्यम् ॥४॥

*Sloka 4.*—The position of Kala on the week days counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 18, 14, 10 and 6 respectively during day time. These figures have, as already stated for Mandi, to be proportionately altered and their exact positions determined as in the case of the Lagna.

धूमो वेदगृहैस्त्रयोदशभिरप्यंशैः समेते रवौ  
 स्यात्तस्मिन् व्यतिपातको विगलिते चक्रादथास्मिन्युते ।  
 षड्भिः परिवेष इन्द्रधनुरित्यस्मिन्च्युते मण्डला-  
 भ  
 दत्यष्टंशयुतेऽत्र केतुरथ तत्रैकैर्युक्तो रविः ॥५॥

*Sloka 5.*—The position of Dhuma is found by adding 4 signs, 13° 20' to the figures for the Sun. If you subtract Dhuma from 12 signs, the result will indicate the figures for Vyatipata. This increased by six signs becomes Parivesha or Paridhi. When Parivesha again is subtracted from 12 signs, we get Indra chapa. Add to this 16° 40'; Kethu is obtained. Kethu increased by one sign will give the figures for the Sun.

भावाध्याये पूर्वमेव मया प्रोक्तं समुच्चयम् ।  
 मुक्तानां यत्तदेवात्र वाच्यं भावफलं दृढम् ॥६॥

*Sloka 6.*—In the Adhyaya on 'Bhavas' the effects of these have already been described in a collective manner. It is only the effects on the Bhavas of those that have been left out there which are to be described here definitely in detail.

तथापि गुलिकादीनां विशेषोऽत्र निगद्यते ।  
 पूर्वाचार्यैर्यदाख्यातं तत्संगृह्य मयोदितम् ॥७॥

*Sloka 7.*—Nevertheless, some special effect of Gulika and other Upagrahas which have been declared by ancient authors are here enumerated by me in a condensed form.

चोरः क्रूरो विनयरहितो वेदशास्त्रार्थहीनो  
 नातिस्थूलो नयनविकृतो नातिधीर्नातिपुत्रः ।  
 नाल्पाहारी सुखविरहितो लम्पटो नातिजीवी  
 शूरो न स्यादपि जडमतिः कोपनो मान्दिलग्ने ॥८॥

*Sloka 8.*—If Gulika be posited in the Lagna, the

person concerned will be a thief, cruel, devoid of modesty, ignorant of Vedas and Sastras, will not be very stout, will have a deformed eye, will not be very intelligent, nor will have many children. He will eat much, will be devoid of happiness, will be lustful and depraved, will not be long lived, will not be brave, will be stupid and of an irritable nature.

न चाटुवाक्यं कलहायमानो न वित्तधान्यं परदेशवासी ।

न वाङ्मन सूक्ष्मार्थविवादवाक्यो दिनेशपौत्रे धनरागिसंस्थे ॥९॥

*Sloka 9.*—If Gulika be in the 2nd Bhava, the person born will not talk in a pleasing manner, will be quarrelsome, will possess no wealth or corn and will live abroad. He will not be true to his word, nor will he be able to intelligently take part in any discussion.

विरहगर्वमदादिगुणैर्युतः प्रचुरकोपधनार्जनसंभ्रमः ।

विगतशोकभयश्च विसोदरः सहजधामनि मन्दसुतो यदा ॥१०॥

*Sloka 10.*—When Gulika is in the 3rd house, the person born will be distinguished by aloofness, pride, drunkenness and such other qualities, will display an abundance of ill-temper and ostentation in the acquisition of wealth, will be exempt from distress and fear and will be without brothers or sisters.

सुहृदि शनिसुते स्याद्वन्धुयानार्थहीन-

श्चलमतिरवबुद्धिस्त्वल्पजीवी च पुत्रे ।

बहुरिपुगणहन्ता भूतविद्याविनोदी

रिपुगतगुलिके सच्छ्रेष्ठपुत्रः स शूरः ॥११॥

*Sloka 11.*—When Gulika is in the 4th Bhava, the person born will be devoid of relations, vehicles, and wealth; when Gulika is in the 5th भाव (Bhava), the person born will be fickle-minded and badly disposed. He will be short-lived. When Gulika is in the 6th

house, the person born will destroy hosts of foes, will dabble in demonology, will possess a very good son and will be brave.

कलत्रसंस्थे गुलिके कलही बहुभार्यकः ।

लोकद्वेषी कृतघ्नश्च स्वल्पज्ञः स्वल्पकोपनः ॥१२॥

*Sloka 12.*—When Gulika occupies the 7th Bhava, the person born will be quarrelsome, will be the husband of many wives, will prove a public enemy, will be ungrateful, will know only a little and will be a little bit angry.

विकलनयनवक्त्रो ह्रस्वदेहोऽष्टमस्थे

गुरुसुतवियुतोऽभूद्धर्मसंस्थेऽर्कपुत्रे ।

न शुभफलदकर्मा कर्मसंस्थे विदानः

सुखसुतमतितेजःकान्तिमाल्लाभसंस्थे ॥१३॥

*Sloka 13.*—When Gulika is in the 8th Bhava, the person born will be deformed in his face with weak and impaired eyes and will have a dwarfish body (will be short in stature). When Gulika is in the 9th Bhava, he will be deserted by his elders and his children. When Gulika is in the 10th Bhava, the person will abandon all religious duties and observances producing good effects, and will not be disposed to give anything to others. When Gulika is in the 11th Bhava, the person born will have happiness, children, intelligence, power and beauty.

विषयविरहितो दीनो बहुव्ययः स्याद्यये गुलिकसंस्थे ।

गुलिकत्रिकोणमे वा जन्म ब्रूयान्नवांशे वा ॥१४॥

*Sloka 14.*—When Gulika is in the 12th Bhava, the person concerned will not have any liking for sexual pleasures, will be poor, and will have a heavy expen-



diture. The Janmalagna or Rasi of the native will be a sign that is triangular to that occupied by Gulika or the Navamsa identical with the one occupied by Mandi.

रवियुक्ते पितृहन्ता मातृक्लेशी निशापसंयुक्ते ।

भ्रातृवियोगः सकुजे बुधयुक्ते मन्दजे च सोन्मादी ॥१५॥

*Sloka 15.*—If Gulika be associated with the Sun, the person born will kill his father; if with the Moon, the person born will cause distress to his mother; if with Mars, he will lose his brother; and if with Mercury, he will be insane.

गुरुर्युक्ते पाषण्डी शुक्युते नीचकामिनीसङ्गः ।

शनियुक्ते शनिपुत्रं कुष्ठव्याध्यर्दितश्च सोऽल्पायुः ॥१६॥

*Sloka 16.*—If Gulika be associated with Jupiter, he will be a blasphemous heretic; if with Venus, the person born will be in the company of low and base women; and if with Saturn, he will be afflicted with leprosy, and will be short-lived.

विपरोगी राह्युते शिखियुक्ते वह्निपीडितो मान्दौ ।

गुलिकस्त्याज्ययुतश्च तस्मिन्जातो नृपोऽपि भिक्षाशी ॥१७॥

*Sloka 17.*—When Gulika is associated with Rahu, the person concerned will suffer from a poisonous disease; if with Ketu, he will suffer from fire. If Gulika's time on any weekday be synchronous with the त्याज्यकाल (Tyajyakala) on that day, the person born then, though a king will become a beggar.

गुलिकस्य तु संयोगे दोषान्तस्सर्वत्र निर्दिशेत् ।

यमकण्टकसंयोगे सर्वत्र कथयेच्छुभम् ॥१८॥

*Sloka 18.*—Wherever Gulika is in conjunction, in all those, evil has to be predicted. Wherever Yamakanta-ka is associated, good has to be expected.

दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात् ।  
अन्ये च सर्वे व्यसनप्रदाने मान्युक्तवीर्यार्द्धबलान्विताः स्युः ॥१९॥

*Sloka 19.*—While Gulika is very powerful in causing evil, Yamakantaka is very powerful in causing good. All the other Upagrahas possess only half the power that Mandi has in causing evil.

शनिवद्वलिके प्रोक्तं गुरुवद्यमकण्टके ।  
अर्धप्रहारे बुधवत्फलं काले तु राहुवत् ॥२०॥

*Sloka 20.*—In producing effects, Gulika is similar to Saturn ; Yamakantaka is like Jupiter ; Ardhaprahara is like Mercury and Kala is like Rahu.

कालस्तु राहुर्गुलिकस्तु मृत्युर्जीवातुकः स्याद्यमकण्टकोऽपि ।  
अर्द्धप्रहारः शुभदः शुभाङ्गयुकोऽन्यथा चेदशुभं विदध्यात् ॥२१॥

*Sloka 21.*—Kala's effects will be similar to those of Rahu, while Gulika's will bring on death. The effects of Yamakantaka will be of an enlivening nature, that is, will produce good results Ardhaprahara will cause good effects if posited in a house with many benefic dots and bad, if in an untoward Bhava.

आत्मादयोऽधिपैर्युक्ता धूमादिग्रहसंयुताः ।  
ते भावा नाशतां यान्ति वदतीति पराशरः ॥२२॥

*Sloka 22.*—If the Lagna and other houses along with their lords be associated with Dhuma and other Upagrahas, these houses attain their destruction ; so says Parasara.

धूमे सन्ततमुष्णं स्यादग्निभीतिर्मनोव्यथा ।  
व्यतीपाते मृगभयं चतुष्पात्नमरणं तु वा ॥२३॥

*Sloka 23.*—When there is Dhuma, there will always

be trouble from heat and danger from fire and mental anguish. When Vyatipata is thus situated, there is danger from horned animals and death through quadrupeds.

परिवेषे जले भीरुर्जलरोगश्च बन्धनम् ।

इन्द्रचापे शिलाघातः क्षतं शस्त्रैरपि च्युतिः ॥२४॥

*Sloka 24.*—When there is Parivesha or Paridhi, the native will feel afraid of water, will suffer from watery diseases and also have to endure imprisonment. When there is Indra Chapa or Kodanda, the native will be hit by a stone, will be wounded by weapons or have also a fall.

केतौ पतनघाताद्यं कार्यनाशोऽशनेर्भयम् ।

एते यद्भावसहितास्तद्दशायां फलं वदेत् ॥२५॥

*Sloka 25.*—When there is Ketu (or Upaketu), the native will have a hit, a fall, etc., suffer ruin of his business, and there will be peril from thunder. The above effects will occur during the Dasa period of the planet owning the house wherein the Upagraha is posited.

अल्पायुः कुमुखः पराक्रमगुणो दुःखी च नष्टात्मजः

प्रत्यर्थिभूमितो विशीर्णमदनो दुर्मार्गमृत्युं गतः ।

धर्मादिप्रतिकूलतादनरुचिर्लाभाशितो दोषवा-

नित्येवं क्रमशो विलग्नभवनात्केतोः फलं कीर्तयेत् ॥२६॥

*Sloka 26.*—If Upaketu should occupy any of the 12 houses from Lagna onwards, the effects will respectively be:—(1) short life (2) ugly face (3) courage (4) misery (5) loss of children (6) perturbation of the mind through enemies (7) decay of vital power (8) ending one's life by following bad ways (9) holding views quite antagonistic to virtuous conduct (10) inclination towards wandering (11) gain and (12) committing faults.

अप्रकाशाः संचरन्ति धूमाद्याः पञ्च खेचराः ।  
कचित्कदाचिद्दृश्यन्ते लोकोपद्रवहेतवे ॥२७॥

*Sloka 27.*—The five Upagrahas Dhuma etc., traverse the sky without being seen. If at any time they are visible any where, they foreshadow something evil to the world.

धूमस्तु धूमपटलः पुच्छर्क्षमिति केचन ।  
उल्कापातो व्यतीपातः परिवेपस्तु दृश्यते ॥२८॥

*Sloka 28.*—Some say that Dhuma is of the shape of fume clouds, while others opine that it is a star with a tail (comet). Vyatipata is like the fall of a meteor; and Parivesha is a halo or disk round the Sun or the Moon.

लोके प्रसिद्धं यद्दृष्टं तदेवेन्द्रधनुः स्मृतम् ।  
केतुश्च धूमकेतुः स्याल्लोकोपद्रवकारकः ॥२९॥

*Sloka 29.*—Indra Chapa or Indra Dhanus or Kodanda is the famous rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu and causes a lot of mischief to the world.

गुलिकभवननाथे केन्द्रगे वा त्रिकोणे  
बलिनि निजगृहस्थे स्वोच्चमित्रस्थिते वा ।  
रथगजतुरगाणां नायको मारतुल्यो  
महितपृथुयशास्स्यान्मेदिनीमण्डलेन्द्रः ॥३०॥

इति मन्त्रेश्वरविरचित्तायां फलदीपिकायां उपग्रहाध्यायो  
नाम पञ्चविंशः

*Sloka 30.*—If the lord of the house occupied by Gulika be possessed of strength and be posited in a Kendra, a Trikona, his own, his exaltation or a friendly house, the person born will own chariots, elephants and horses, will be as beautiful as Cupid; will be

highly respected and widely renowned ; and he will rule the entire world.

Thus ends the 25th Adhyaya on "Upagrahas" in the work Phaladeepika, composed by Mantreswara

॥ षड्विंशोऽध्यायः ॥

॥ चारफलम् ॥

सर्वेषु लग्नेष्वपि सत्सु चन्द्रलग्नं प्रधानं खलु गोचरेषु ।  
तस्मात्तद्वक्षादपि वर्तमानग्रहेन्द्रचारैः कथयेत्फलानि ॥१॥

ADHYAYA XXVI.

*Sloka 1.*—Of all the Lagnas it is only the Moon's Lagna that is most important for ascertaining the गोचरफल (Gocharaphala--effect of transits). One ought therefore to calculate and predict from the Moon's place to predict the effects due to the transits of planets through the several signs counted from that of the Moon.

सूर्यः षड्विंशस्थितस्त्रिदशषट्सभाद्यग्रश्चन्द्रमाः  
जीवस्त्वस्ततपोद्विषश्चमगतो वक्रार्कजौ षड्विंशौ ।  
सौम्यः षट्सप्तचतुर्दशाष्टमगतः सर्वेऽप्युपान्तस्थिताः  
शुक्रः खास्तरिपून्विहाय शुभदस्तिग्मांशुवद्भोगिनौ ॥२॥

*Sloka 2.*—During transit, the Sun gives good results when he is in the 6th, 3rd and 10th houses (counted from the Moon), the Moon in the 3rd, 10th, 6th, 7th and 1st ; Jupiter in the 7th, 9th, 2nd and 5th ; Mars and Saturn in the 6th and 3rd ; Mercury in the 6th, 2nd, 4th, 10th and 8th ; all planets in the 11th ; Venus in all places other than the 10th, 7th and 6th. Rahu and Ketu are similar to the Sun.

लाभविक्रमस्त्रयशत्रु स्थितः शोभनो निगदितो दिवाकरः ।  
स्त्रेचरैः सुततपोजलान्त्यगैः व्यार्किर्भिर्यदि न विद्ध्यते तदा ॥३॥

*Sloka 3.*—The Sun is declared auspicious when he transits the 11th, 3rd, 10th and 6th, if, at the time, the corresponding वेध (Vedha) places, viz., the 5th, 9th, 4th and 12th respectively are not marred by the transit of any of the planets other than Saturn.

cf. नारदः

शुभोर्को जन्मतस्यायदशपट्सु न विध्यते ।  
जन्मतो नवपञ्चाम्बुव्ययगैर्व्याकिभिर्ग्रहैः ॥

For वेध (Vedha), see p. 834 of Jataka Parijata. Should Saturn occupy (in transit) these places, viz., 5th, 9th, 4th and 12th, the effect will not be bad, as there is no Vedha between the father and son and as Saturn is the son of the Sun. But if other planets transit them, they nullify the good effect that would otherwise be caused by the Sun's transit.

द्युनजन्मरिपुलाभखत्रिगश्चन्द्रमाः शुभफलप्रदः सदा ।  
स्वात्मजान्त्यमृतिवन्धुधर्मगैर्विद्ध्यते न विबुधैर्यदि ग्रहैः ॥४॥

*Sloka 4.*—The Moon will produce good effect when she transits the 7th, 1st, 6th, 11th, 10th and 3rd if planets other than Mercury do not transit the corresponding Vedha places, i.e., 2nd, 5th, 12th, 8th, 4th and the 9th.

cf. नारदः

विध्यते जन्मतो नेन्दुर्धनादायर्तुदिक्रिषु ।  
स्त्रेष्वष्टान्याम्बुधर्मस्थैर्विबुधैर्जन्मतः शुभः ॥

विक्रमायरिपुगः कुजः शुभः स्यात्तदान्त्यसुतधर्मगैः खगैः ।  
चेन्न विद्व इनसुरूप्यसौ किन्तु धर्मघृणिना न विध्यते ॥५॥

*Sloka 5.*—Mars in the 3rd, 11th and 6th will give good effect if the 12th, 5th and 9th places respectively are free from the transit of other planets at the time. The same remark applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time the corresponding वेध (Vedha) places.

cf. नारदः

त्र्यायारिषु कुजः श्रेष्ठो जन्मराशेर्न विध्यते ।

अन्त्येष्वङ्कग्रहैः सौरिरपि सूर्येण संमतः ॥

स्वाम्बुशत्रुमृतिस्त्रायगः शुभो हस्तदा न खलु विद्ध्यते सदा ।

स्वात्मजत्रितप आद्यनैधनप्राप्तिगौर्विविधुभिर्यदि ग्रहैः ॥६॥

*Sloka 6.*—Mercury will be auspicious when he transits the 2nd, 4th, 6th, 8th, 10th and 11th houses provided their corresponding Vedha places, viz., 5th, 3rd, 9th, 1st, 8th and 12th are not occupied by any of the planets other than the Moon.

cf. नारदः

ज्ञः स्वाध्ययष्ट्रखायेषु जन्मतश्चेन्न विद्ध्यते ।

धीव्यङ्गाद्याष्टान्त्यगैर्हि जन्मतो वीक्षितः शुभः ॥

स्वायधर्मतनयास्तसंस्थितो नाकनायकपुरोहितः शुभः ।

रिःफरन्ध्रखजलत्रिगैर्यदा विध्यते गगनचारिभिर्न हि ॥७॥

*Sloka 7.*—During his transit in the 2nd 11th, 9th, 5th and 7th, Jupiter is good if the corresponding वेध (Vedha) places, viz., 12th, 8th, 10th, 4th and 3rd are void of planets.

cf. नारदः

जन्मतः स्वायगोध्यस्तेष्वन्त्याष्ट्रखजलत्रिगैः ।

जन्मराशेर्गुरुः श्रेष्ठो ग्रहैर्यदि न विध्यते ॥

मुहूर्तमार्ताण्ड

द्वीष्वायगांकसंस्थो व्ययजलनिधनव्यभ्रगैश्चेन्न विद्धः शस्तो.....

आसुताष्टमतपोव्ययायगो विद्ध आस्फुजिदशोभनः स्मृतः ।

नैधनास्ततनुकर्मधर्मधीलाभवैरिसहजस्थखेचरं ॥८॥

*Sloka 8.*—Venus will give bad effects during his transit through 1st, 2nd, 3rd, 4th, 5th, 8th 9th, 12th and 11th, if he is marred by planets in the corresponding वेध (Vedha) places, viz., 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively.

cf. नारदः

जन्मभादासुताष्टाङ्गान्यायेष्विष्टो न विध्यते ।

जन्मभान्मृत्युसप्ताद्यष्टाङ्गेष्वारिपुत्रिणैः ॥

जन्मन्यायासदाता क्षपयति विभवान् क्रोधरोगाध्वदाता

चित्तभ्रंशं द्वितीये दिशति न सुखदो वञ्चनामाग्रहं च ।

स्थानप्राप्तिं तृतीये धननिचयमुदाकल्यकृच्चारिहन्ता

रोगान् दत्ते चतुर्थे जनयति च मुहुः स्रग्धराभोगविघ्नम् ॥९॥

*Sloka 9.*—When the Sun traverses through the Rasi occupied by the Moon, the person concerned will suffer fatigue and loss of wealth. He will become irritated and suffer from diseases. He will undertake a wearisome journey. When he transits the 2nd house, there will be loss of wealth; and the person will be unhappy. He will be duped by others, and will be obstinate. In the 3rd house, acquisition of a new position, advent of moneys, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun will cause diseases; and there will often arise impediments to the native in the matter of his sexual enjoyments.

चित्तक्षोभं सुतस्थो वितरति बहुशो रोगमोहादिदाता

षष्ठेऽर्को हन्ति रोगान् क्षपयति च रिपूच्छोकमोहान्प्रमार्ष्टि ।

अध्वानं सप्तमस्थो जठरगुदभयं दैन्यभावं च तस्मै

रक्त्रासावष्टमस्थः कलयति कलहं राजभीतिं च तापम् ॥१०॥

*Sloka 10.*—Mental agitation, ill-health and embarrassment in all possible ways will be the result of the Sun's transit in the 5th house. The Sun in the 6th house will remove all diseases, destroy enemies, and dispel all sorrows and mental anxieties. In the 7th house, there will be wearisome travelling, diseases of the stomach and the anus. The person concerned will



further suffer humiliation. During the Sun's transit in the 8th house, the native will suffer from fear, and diseases. He will be drawn to a quarrel. He will incur royal displeasure and he will suffer also from excessive heat.

आपद्देन्यं तपसि विरहं चित्तचेष्टानिरोधं

प्राप्नोत्युग्रां दशमगृहगे कर्मसिद्धिं दिनेशे ।

स्थानं मानं विभवमपि चैकादशे रोगनाशं

क्लेशं वित्तक्षयमपि सुद्वैरमन्ये ज्वरं च ॥११॥

*Sloka 11.*—The Sun's transit in the 9th house will cause to the native danger, humiliation, separation from his kith and kin and mental depression. During the Sun's passage through the 10th house a very mighty undertaking will be successfully completed. A new position, honour, wealth and freedom from diseases will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th house, there will be sorrow, loss of wealth, quarrel with one's friends and fever.

क्रमेण भाग्योदयमर्थहानिं जयं भयं शोकमरोगतां च ।

सुखान्यनिष्टं गदसिष्टसिद्धिं मोदं व्ययं च प्रददाति चन्द्रः ॥१२॥

*Sloka 12.*—The Moon in her travels through the 12 houses counted from the जन्मराशि (Janmarasi) will give the following respective effects: (1) dawning of fortune (2) loss of wealth (3) success (4) fear (5) sorrow (6) freedom from disease (7) happiness (8) untoward events (9) sickness (10) attainment of one's cherished wishes (11) joy and (12) expenditure.

अन्तः शोकं स्वजनविरहं रक्तपित्तोष्णरोगं

लभे वित्ते भयमपि गिरां दोषमर्थक्षयं च ।

धैर्यं भौमो जनयति जयं स्वर्णभूषाप्रमोदं  
स्थानभ्रंशं रुजमुदरजां बन्धुदुःखं चतुर्थे ॥१३॥

*Sloka 13.*—When Mars transits the Janma Rasi, there will result dejection of the mind, separation from one's relations and diseases caused by (impurity of) blood, bile or heat. In his passage through the 2nd house, Mars will cause fear, hot words, and loss of wealth. In the 3rd house, the effect will be success (in everything) and happiness through the attainment of golden ornaments. During his passage in the 4th house, he will cause loss of position, disease of the belly such as dysentery, diarrhoea, etc, and sorrow through relations.

ज्वरमनुचितचिन्तां पुत्रहेतुव्यथां वा  
कलयति कलहं स्वैः पञ्चमे भूमिपुत्रः ।  
रिपुकलहनिवृत्तिं रोगशान्तिं च षष्ठे  
विजयमथ धनार्तिं सर्वकार्यानुकूल्यम् ॥१४॥

*Sloka 14.*—The effect of Mars' transit through the 5th house will be fever, improper desires, mental anguish caused through one's son, or quarrel with one's relations. When Mars transits the 6th house he will bring about the termination of strife and the withdrawal of enemies, alleviation of disease, victory, financial gain and success in all undertakings

कलत्रकलहाक्षिरुजउदररोगकृतसप्तमे  
ज्वरक्षतजरुक्षितो विगतवित्तमानोऽष्टमे ।  
कुजे नवमसंस्थिते परिभवोऽर्थनाशादिभि-  
र्विलम्बितगतिर्भवत्यबलदेहधातुक्षयैः ॥१५॥

*Sloka 15.*—When Mars transits the 7th house, there will arise misunderstanding with one's own wife, eye-

disease, stomach-ache and the like. In the 8th house, the native will suffer from fever; his body will become soiled by blood. He will have lost his wealth and honour. In his transit through the 9th house, Mars will bring about humiliation through loss of wealth, etc., The native's gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body.

दुश्चेष्टा वा कर्मविघ्नः भ्रमः खे द्रव्यायोग्यक्षेत्रवृद्धिश्च लामे ।

भौमः खेटो गोचरे द्वादशस्थो द्रव्यच्छेदस्ताप उष्णामयाद्यैः ॥१६॥

*Sloka 16.*—When Mars passes through the 10th house, the person concerned will either misbehave (i.e., his behaviour will not be above board), or he will fail in his attempts. He will have exhaustion. In the 11th house, there will be financial gain, freedom from sickness, addition to landed property, etc. Mars in his transit in the 12th house will bring about loss of wealth, and the native will suffer from diseases caused by excessive heat.

वित्तक्षयं श्रियमरातिभयं धनाप्तिं

भार्यातनूजकलहं विजयं विरोधम् ।

पुत्रार्थलाभमथ विघ्नमशेषसौख्यं

पुष्टिं पराभवभयं प्रकरोति चान्द्रिः ॥१७॥

*Sloka 17.*—Mercury in his transit through the 12 houses reckoned from the Janma Rasi will cause in their order the following respective effects: (1) loss of wealth (2) financial gain (3) fear from enemies (4) influx of money (5) quarrel with ones wife and children (6) success (7) misunderstandings (8) acquisition of children, wealth, etc. (9) impediments (10) happiness all round (11) prosperity and (12) fear of humiliation.

जीवे जन्मनि देशनिर्गमनमप्यर्थच्युतिं शत्रुतां  
 प्राप्नोति द्रविणं कुटुम्बसुखमप्यर्थं स्ववाचां फलम् ।  
 दुश्चिक्वे स्थितिनाशमिष्टवियुतिं कार्यान्तरायं रुजं  
 दुःखैर्वन्धुजनोद्भवैश्च हिवुके दैन्यं चतुष्पाद्वयम् ॥१८॥

*Sloka 18.*—During Jupiter's transit through the Janma Rasi, the person concerned may have to leave his country, incur heavy expenditure and bear ill-will towards others. When Jupiter passes through the 2nd house, the native will acquire money and will have domestic happiness. His words will have weight. In the 3rd house, loss of position, separation from one's friends, obstacle to business and disease will result. When Jupiter transits the 4th house, there will be sorrow through relations; the person will suffer humiliation and will have to apprehend danger from cattle.

पुत्रोत्पत्तिमुपैति सज्जनयुतिं राजानुकूल्यं सुते  
 पट्टे मन्त्रिणि पीडयन्ति रिपवः स्वज्ञातयो व्याधयः ।  
 यात्रां शोभनहेतवे वनितया सौख्यं सुताप्तिं स्मरे  
 मार्गक्लेशमरिष्टमष्टमगते नष्टं धनैः कष्टताम् ॥१९॥

*Sloka 19.*—Acquisition of children, friendship with the good and royal favour will mark Jupiter's passage through the 5th house. In the 6th house, the native will have trouble from his enemies and cousins. He will also suffer from diseases. When Jupiter transits the 7th house, the person will travel on an auspicious undertaking, will be happy with his wife and will be blessed with children. In the 8th house, he will have fatigue by wearisome journeys, will be unlucky, suffer loss of money and will be miserable.

भाग्ये जीवे सर्वसौभाग्यसिद्धिः

कर्मण्यर्थस्थानपुत्रादिपीडा ।

लाभे पुत्रस्थानमानादिलाभो

रिःके दुःखं साध्वसं द्रव्यहेतोः ॥२०॥

*Sloka 20.*—During Jupiter's passage through the 9th house, the person concerned will succeed in enjoying all prosperity. In the 10th house, danger to one's property, position and children is expected. Acquisition of children, new position, honour and the like may be expected during Jupiter's transit through the 11th house. In the 12th house, there will be grief and fear caused through property.

अखिलविषयभोगं वित्तसिद्धिं विभूतिं

सुखसुहृदभिवृद्धिं पुत्रलब्धिं विपत्तिम् ।

दिशति युवतिपीडां सम्पदं वा सुखाप्तिं

कलहमभयमर्थप्राप्तिमिन्द्रारिमन्त्री ॥२१॥

*Sloka 21.*—When Venus transits the Janmarasi, he will confer on the native all kinds of enjoyments. He will cause financial gain when in the 2nd house; prosperity in the 3rd; increase of happiness and friends in the 4th; acquisition of children in the 5th; mishap in the 6th; trouble to wife in the 7th; wealth in the 8th; happiness in the 9th; quarrel in the 10th; safety in the 11th and acquisition of money in the 12th.

रोगाशौचक्रियाप्तिं धनसुतविहतिं स्थानभृत्यार्थलाभं

स्त्रीबन्धवर्थप्रणाशं द्रविणसुतमतिप्रच्युतिं सर्वसौख्यम् ।

स्त्रीरोगाध्वावभीतिं स्वसुतपशुसुहृद्विस्तनाशामयार्तिं

जन्मादेरष्टमान्तं दिशति पदवशेनार्कसूनुः क्रमेण ॥२२॥

*Sloka 22.*—During Saturn's transit through the Janmarasi, the native will suffer from disease; he will perform funeral rites; in the 2nd house he will suffer trouble to wealth and children; in the 3rd house, there will be acquisition of position or employment, servants and money. During Saturn's transit in the 4th house, there will be loss of wife, relation and wealth. In his transit through the 5th house, wealth will decline, there will be loss of children and the native's mind will become confused. In the 6th, Saturn causes happiness all round. In the 7th, the native's wife will suffer; there will be travelling; he will be depressed by fear. In the 8th house, there will be loss in children, cattle, friends and wealth. The native will also suffer from disease.

दारिद्र्यं धर्मविघ्नं पितृसमविलयं नित्यदुःखं शुभस्थे

दुर्भ्यापारप्रवृत्तिं कलयति दशमे मानभङ्गं रुजं वा ।

सौख्यान्येकादशस्थो बहुविधविभवप्राप्तिमुत्कृष्टकीर्तिं

विभ्रान्तिं व्यर्थकार्याद्वसुहृतिमरिभिः स्त्रीसुतव्याधिमन्त्यं ॥२३॥

*Sloka 23.*—In his passage through the 9th house. Saturn will bring about loss in finance. There will be many obstacles for the native's doing any good action. A relative who is equal to the father will die. There will be perpetual sorrow. In his transit through the 10th house, Saturn will make the native do a sinful deed. There will be loss of honour. The person may suffer from disease. Saturn in the 11th house confers all kinds of happiness and wealth on the native, who will also receive unique honour. When Saturn is in the 12th house, the native will be wearied by being engaged in a worthless and fruitless business. He will be robbed of his moneys by his enemies. His wife and sons will suffer from sickness.

देहक्षयं वित्तविनाशसौख्ये दुःखार्थनाशौ सुखनाशमृत्युन् ।  
हानिं च लाभं सुभगं व्ययं च कुर्यात्तमो जन्मगृहात्क्रमेण ॥२४॥

*Sloka 24.*—The following are the effects in their order caused by Rahu during his transit through the 12th house counted from the Janmarasi (1) sickness or death (2) loss of wealth (3) happiness (4) sorrow (5) financial loss (6) happiness (7) loss (8) danger to life (9) loss (10) gain (11) happiness and (12) expenditure.

क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे  
सुरपतिगुरुशुक्रौ राशिमध्यत्रिभागे ।  
तुहिनकिरणमन्दौ राशिपाश्चात्यभागे  
शशितनयभुजङ्गौ पाकदौ सार्वकालम् ॥२५॥

*Sloka 25.*—Mars and the Sun produce effect (during their passage) when they are in the initial 10 degrees or first decanate of a sign. Jupiter and Venus become effective when they are in the middle portion of a sign (2nd decanate) while the Moon and Saturn bear fruit when in the last portion. Mercury and Rahu produce effect throughout their passage.

॥ नक्षत्रगोचरम् ॥

सप्तशलाका

रेखाः सप्तसमालिखेदुत्तरिगास्तिर्यक्तथैव क्रमा-  
दीशादग्निभमादितोऽपि गणयेदादित्यभस्यावधि ।  
वेधा जन्मदिने मृतिर्भयमथाधानाख्यनक्षत्रके  
कर्मण्यर्थविनाशनं खलु रविर्दद्यात्सपापो मृतिम् ॥२६॥

*Sloka 26.*—Draw seven lines horizontally (from west to east) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be assorted to the 28 stars (including Abhijit)





जन्मनक्षत्र-Janmanakshatra), loss of wealth will be the result. Should however the Sun in the above positions be also associated with a malefic, death alone has to be expected.

एवं विद्धे स्वचरैः क्रूरैरन्यैर्मरणम् ।

सौम्यैर्विद्धे न मृतिर्विद्यादेवं सकलम् ॥२७॥

*Sloka 27.*—If any one of the three asterisms referred to above be thus marred by the occupation of other malefics (other than the Sun), death may happen ; if by benefics, there will be no danger to life. Everything should be judged similarly.

आधानकर्मक्षविपन्निजर्क्षे वैनाशिके प्रत्यरभे वधाख्ये ।

पापग्रहो मृत्युभयं विदध्याद्वेधे तथा कार्यहरः शुभाख्ये ॥२८॥

*Sloka 28.*—If the 19th, 10th, 3rd, 1st, the 23rd, the 5th or the 7th (all reckoned from the जन्मतारा-Janmatara) are afflicted by malefics during their transit, there will be danger to life. But if the planet be benefic, failure in business will be the only result.

For आधान (Adhana), कर्मक्ष (Karmaksha), वैनाशिक (Vainasika), etc., see Jatakaparijata p. 625.

आदित्यसङ्क्रान्तिदिने ग्रहाणां प्रवेशने वा ग्रहणे च युद्धे ।

उल्कानिपाते च तथाद्भुते च जन्मत्रयं स्यान्मरणादिदुःखम् ॥२९॥

*Sloka 29.*—The three asterism (*viz.*, जन्म-Janma, अनुजन्म (Anujanma), त्रिजन्म (Trijanma), 1st, 10th, and 19th) falling on a day identical with the Sun's Sankramana (Sun's entry into a new Rasi) or at a time when any of the other planets transit from one Rasi to another, or when there is an eclipse, planetary war ग्रहयुद्ध (Grahayuddha) or a fall of meteors (उल्कानिपात-

Ulkanipata) or other unexpected occurrence, death or a similar untoward event should be expected.

**उल्का** (Ulka) denotes the 10th star from the one governed by the Sun (*vide* Kalaprasika-Ch. XXXIII-116, Tanjore Edition). But (Balabhadra) says it is the 21st star counted from that occupied by the Sun. See notes on 81:48 *infra*.

**असफलः सौम्यनिरीक्षितो यः शुभप्रदश्चाप्यशुभेक्षितश्च ।  
द्वौ निष्फलौ द्वावपि खेचरेन्द्रौ यः शत्रुणा स्वेन विनोक्तश्च ॥३०॥**

*Sloka 30.*—A planet yielding unfavourable result when aspected by a benefic, or the one that gives good results if aspected by a malefic, both become void of effect. The same will be the case if they are aspected by their respective inimical planets.

**अनिष्टभावस्थितखेचरेन्द्रः स्वोच्चस्वगेहोपगतो यदि स्यात् ।**

**न दोषकृच्चोत्तमभावगश्चेत् पूर्णं फलं यच्छति गोचरेषु ॥३१॥**

*Sloka 31.*—A planet in an untoward Bhava, if he is in exaltation or Swakshetra, will not do any harm. If in such favourable position, he should also occupy a favourable Bhava, he will give full beneficial results (effect) to the native during his transit in that Bhava.

**ग्रहेश्वरास्ते शुभगोचरस्था नीचारिमौढ्यं समुपाश्रिताश्चेत् ।**

**ते निष्फलाः किन्त्वशुभाङ्गसंस्थाः कष्टं फलं संविदधत्यनल्पम् ॥३२॥**

*Sloka 32.*—Planets in their transit through favourable places (houses wherein they should give good effects) become void of effect if they happen to be at the time in their depression or inimical houses or be in an eclipsed state. But if the houses transitted be also unfavourable, they give bad effects and that too in an aggravated form.

**द्वादशाष्टमजन्मस्थाः शन्यर्काङ्गारका गुरुः ।**

**कुर्वन्ति प्राणसन्देहं स्थानभ्रंशं धनक्षयम् ॥३३॥**

*Sloka 33.*—Saturn, the Sun, Mars and Jupiter when they transit the 12th, 8th or the 1st, (counted from the Moon's place) bring about danger to life itself, a fall from one's position and loss of wealth.

चन्द्रोऽष्टमे च अश्लीतनयः कलत्रे

राहुः शुभे अश्लीतौ च गुरुस्तृतीये ।

अर्कः सुनेऽश्लीतौ च बुधश्चतुर्थे

मानार्थहासिनश्चानि वदेद्विशेषान् ॥३४॥

*Sloka 34.*—The Moon in the 8th, Mars in the 7th, Rahu in the 9th, Venus in the 6th, Jupiter in the 3rd, the Sun in the 5th, Saturn in the 1st and Mercury in the 4th, bring about loss of honour and wealth, and danger to life also, if all the conditions exist.

॥ अङ्गग्रहाः ॥

In the following six slokas, the author describes how the 27 stars (reckoned from the Janmanakshatra) are distributed among the several limbs of the native concerned during transits of each of the planets from the Moon onwards and their effects are also stated.

वक्त्रे क्षमा मूर्ध्नि चान्तर्यामि च चतुरः सव्यहस्ते चतुष्कं

पादे षड्द्वामहस्ते चतुर्थं नयने द्वौ च गुह्ये द्वयं च ।

भानुर्नाशं विभूतिं विजयमथ धनं निर्धनं देहपीडां

लाभं मृत्युं च चक्रं जनयति विविधान् जन्मभादेहसंस्थः॥३५॥

*Sloka 35.*—During the Sun's transit, the 27 stars reckoned from the जन्मनक्षत्र (Janmanakshatra) will be distributed thus: (a) 1st star-face. (b) 2nd, 3rd, 4th and 5th—head; (c) 6th, 7th, 8th and 9th—breast (chest?); (d) 10th, 11th, 12th and 13th—right hand; (e) 14th, 15th, 16th, 17th, 18th and 19th—two feet; (f)

20th, 21st, 22nd and 23rd—left hand ; (g) 24th and 25th—the two eyes; (h) 26th and 27th—organs of generation ; When the Sun transits through these limbs, the effect will be (a) destruction (b) influx of wealth ; (c) success, (d) financial gain, (e) loss of wealth, (f) bodily illness, (g) gain and (h) danger to life respectively.

शीतांशोवेदने द्वयोः तिभयं क्षेमं विरस्यन्मुधौ  
पृष्ठे शङ्खजयं द्वयोर्नयनयोर्नये धनं जन्मभान् ।  
पञ्चस्वात्ममुखं हृदि त्रिषु करे वामे विरोधं क्रमान्  
पादौ पद्भ्यु विदेशतां जनयति त्रिष्वर्थलाभं करे ॥३६॥

Sloka 33.—

MOON

No. of stars	Reckoned from the natal star	Particular limb dwelt	Effect
2	1st and 2nd	Face	Exceeding fear
4	3rd, 4th, 5th, 6th	Head	Safety
2	7th, 8th	Back	Subduing of enemies
2	9th, 10th	Two eyes	Financial gain
5	11th, 12th, 13th, 14th, 15th	Chest	Mental happiness
3	16th, 17th, 18th	Left hand	Quarrel
6	19th, 20th, 21st, 22nd, 23rd, 24th	2 feet	Going to a foreign place
3	25th, 26th, 27th	Right hand	Financial gain

वक्त्रे द्वे मरणं करोत्यवनिजः षट् पादयोर्विग्रहं  
क्रोडे त्रीणि जयं चतुर्विधनतां वामे करे मस्तके ।  
द्वे लाभं चतुराननेऽधिकभयं क्षेमं करे दक्षिणे  
वाङ्मिद्वे नयने विदेशगमनं चक्रे स्वजन्मर्क्षतः ॥३७॥

मूर्ध्नि त्रीणि मुखे त्रयं च करयोः षट् पञ्च कुक्षौ तथा  
लिङ्गे द्वे द्विचतुष्टयं चरणयोः प्राप्तेऽमरेन्द्रार्चितः ।  
शोकं लाभमनर्थमर्थनिचयं नाशं प्रतिष्ठां तथा  
दद्यादात्मदिनात्तथैव भृगुजस्तद्वद्बुधोऽपि क्रमात् ॥३८॥

## Slokas 37-38.—

## MARS

No. of stars	Reckoned from the natal star	Particular limb dwelt	Effect
2	1st and 2nd	Face	Death (danger to life)
6	3rd, 4th, 5th, 6th, 7th, 8th	Two feet	Quarrel
3	9th, 10th, 11th	Chest	Success
4	12th, 13th, 14th, 15th	Left hand	Penury
2	16th, 17th	Head	Gain
4	18th, 19th, 20th, 21st	Face	Excessive fear
4	22nd, 23rd, 24th, 25th	Right hand	Happiness
2	26th, 27th	The two eyes	Going to a foreign place

## MERCURY, JUPITER &amp; VENUS

3	1st, 2nd, 3rd	Head	Sorrow or grief
3	4th, 5th, 6th	Face	Gain
6	7th, 8th, 9th, 10th, 11th, 12th	The two hands	Something untoward
5	13th, 14th, 15th, 16th, 17th	Belly	Incoming of much money
2	18th, 19th	Generating organs	Loss
8	20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th	Two feet	Honour, fame

भूवेदवह्निगुणवेदशराग्निनेत्र-

दक्षं च वक्त्रकरपादपदेषु हस्ते ।

कुक्षौ च मूर्ध्नि नयनद्वयपृष्ठभागे

न्यस्य क्रमेण शनिसंयुतभान्निजर्क्षात् ॥३९॥

दुःखं च सौख्यं गमनं च नाशं लाभं स्वभोगं सुखसौख्यमृत्यून् ।

वक्त्रक्रमादाह फलानि मन्दस्यैवं तमःखेचरयोर्षदन्तु ॥४०॥

## Sloka 39-40.—SATURN, RAHU AND KETU

No. of stars	Reckoned from the natal star	Particular limb dwelt	Effect
1	1st	Face	Grief
4	2nd, 3rd, 4th, 5th	Right hand	Happiness
3	6th, 7th, 8th	Right leg	Travel
3	9th, 10th, 11th	Left leg	Loss
4	12th, 13th, 14th, 15th	Left hand	Gain
5	16th, 17th, 18th, 19th, 20th	Belly	Sexual enjoyment
3	21st, 22nd, 23rd	Head	Happiness
2	24th, 25th	Eyes	Happiness
2	26th, 27th	Back	Danger to life

यत्रापृथगेऽधिकविन्दवः स्युस्तत्र स्थितो गोचरतो ग्रहेन्द्रः ।

तद्वत्फलं प्राह शुभं व्ययारिरन्ध्रस्थितो वाऽपि शुभं विधत्ते ॥४१॥

Sloka 41.—Planets passing through Rasis containing more benefic dots in the Ashtakavarga produce good effect always. Even when such Rasis happen to be the 12th, 6th or 8th, the effect will be good and beneficial.

॥ लत्ताफलं सर्वतोभद्रं च ॥

रवेर्द्वादशनक्षत्रं भूसुतस्य तृतीयकम् ।

गुरोः षट्पतारकं चैव शनेरष्टमतारकम् ॥४२॥

एतेषां च पुरोलत्ता पृष्ठलत्ताः प्रकीर्त्तिताः ।

शुकस्य पञ्चमं तारं चन्द्रजस्य तु सप्तमम् ॥४३॥

राहोस्तु नवमं चैव द्वाविंशं भं हिमद्युतेः ।

ग्रहस्तिर्क्षार्द्रणयेलुत्तायां जन्ममे व्यथा ॥४४॥

Sloka 42-44.—The 12th asterism counted from that occupied by the Sun at the time, the 3rd from that of Mars, the 6th from that of Jupiter, and the 8th from that of Saturn are termed पुरोलत्ताः or forward Lattas. The 5th star reckoned from that of Venus, the 7th from that

of Mercury ; the 9th from that of Rahu and the 22nd from that of the Moon are called पृष्ठलत्ताः or rear Lattas. If, when thus counting, the जन्मनक्षत्र (Janmanakshatra- natal star) happens to come as the Latta star, there will be sickness and anguish.

रवेः सर्वार्थहानिः स्यात्तमसोर्दुःखमुच्यते ।

मरणं जीवलत्तायां बन्धुनाशो भयावहः ॥४५॥

शुक्रस्य कलहो भ्रंश अनर्थः शशिजस्य तु ।

चन्द्रस्य तु महाहानिर्लत्तामात्रफलं भवेत् ॥४६॥

*Sloka 45.*—During the Sun's Latta there will be the ruin of every business. Misery will result during the Latta of Rahu and Ketu. In the Latta of Jupiter, death, ruin of relations and a sort of general fear or insecurity may occur. There will be quarrel in the Latta of Venus. In Mercury's Latta will occur loss of position or similar untoward event. A great loss will mark the Moon's Latta. Thus the separate effects of the Lattas have been described.

सर्वत्र लत्तासाङ्ग्यं द्विगुणत्रिगुणादिकम् ।

वदेद्वैषफलं नृणां ग्रहाल्लत्ताधिकक्रमात् ॥४७॥

*Sloka 47.*—When two or more Lattas synchronise, the cumulative effect will proportionately increase in intensity being twice or thrice and one ought only to predict evil as the outcome of the combination.

सर्वतोभद्रचक्रोक्तशुभवेधाः शुभावहाः ।

पापवेधा दुःखतरा गोचरे ताश्च चिन्तयेत् ॥४८॥

*Sloka 48.*—The Vedhas pronounced as auspicious in the सर्वतोभद्रचक्र (Sarvatobhadrachakra) bring happiness, while those declared as evil produce only misery. One should note this also while considering the effect caused by transit (of a planet).

The following Slokas regarding सर्वतोभद्रचक्र (Sarvatobhadra-chakra) are extracted from other works and will be found useful :

### I. जातकाभरणे—

अथातः सम्प्रवक्ष्यामि चक्रं त्रैलोक्यदीपिकम् ।

विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥१॥

याम्योत्तराः प्रागपराश्च कोष्ठा नवात्र चक्रे सुधिया विधेयाः ।

स्वरर्क्षवर्णाधिकमत्र लेख्यं प्रसिद्धभावाच्च मया निरुक्तम् ॥२॥

भ्रमो भवेद्देऽक्षरजे च हानिर्व्याधिः स्वरे भीश्च मृतिर्निरुक्ता ।

राशौ च वेधे सति विघ्नमेव जन्तुः कथं जीवति पञ्चवेधे ॥३॥

भरण्यकारौ वृषभं च नन्दां भद्रां तकारं श्रवणं विशाखाम् ।

तुलां च विध्येदनलर्क्षसंस्थो ग्रहोऽत्र चक्रे गदितं स्वरङ्गैः ॥४॥

वकारमौकारमुकारदास्ये स्वातीं रकारं मिथुनं च कन्याम् ।

तथाभिजित्संज्ञकभं च विध्येद्ब्रह्मर्क्षसंस्थो हि नभश्च रौद्रः ॥५॥

कर्क ककारं च हरिं णकारं चित्रां च पौष्णं च तथा लकारम् ।

अकारकं वैश्वभमत्र विध्येदलं नभोमण्डलगो मृगस्थः ॥६॥

एवं वेधः सर्वतोभद्रचक्रे सर्वर्क्षेभ्यश्चिन्तनीयः सुधीभिः ।

दद्याद्वेधः सत्फलं सौम्यजातोऽत्यन्तं कष्टं दुष्टवेधः करोति ॥७॥

यस्मिन्नृक्षे संस्थिते वेधकर्ता पापः खेटः सोऽन्त्यभं याति यस्मिन् ।

काले तस्मिन्मङ्गलं पीडितानां प्रोक्तं सद्भिर्नान्यथा स्यात्कदाचित् ॥८॥

### II. होरारत्ने—

अथातः सम्प्रवक्ष्यामि चक्रं त्रैलोक्यदीपिकम् ।

विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥१॥

ऊर्ध्वगा दश विन्यस्य तिर्यग्रेखास्तथा दश ।

एकाशीतिपदं चक्रं जायते नात्र संशयः ॥२॥

अकारादि स्वराः कोष्ठे ईशादौ विदिशि क्रमात् ।

सृष्टिमार्गेण दातव्या षोडशैवं चतुर्भ्रमम् ॥३॥

कृत्तिकादीनि धिष्ण्यानि पूर्वाशादि लिखेत्ततः ।

सप्त सप्त क्रमादेतानष्टविंशति संख्यया ॥४॥



अवकहडा दिशि प्राच्यां मटपरताश्च दक्षिणे ।  
 नयभजखास्तु वारुण्यां गसदचलास्तथोत्तरे ॥५॥  
 त्रयस्त्रयो वृषाद्याश्च पूर्वाशादि बुधः क्रमात् ।  
 राशयो द्वादशैवं तु मेषान्ताः सृष्टिमार्गगाः ॥६॥  
 शेषेषु कोष्ठकेष्वेवं नन्दादि तिथिपञ्चकम् ।  
 वाराणां सप्तकं लेख्यं क्रमस्तस्य च कथ्यते ॥७॥  
 भौमदित्यौ च नन्दायां भद्रायां बुधशीतगू ।  
 जयायां च गुरुः प्रोक्तो रिक्तायां भार्गवस्था ॥८॥  
 पूर्णायां शनिवारश्च लेख्यश्चक्रं विनिश्चितम् ।  
 इत्येषः सर्वतोभद्रो विस्तारः कीर्तितो मया ॥९॥  
 शन्यर्कराहुकेत्वाराः क्रूराः शेषाः शुभग्रहाः ।  
 क्रूरयुक्तो बुधः क्रूरः क्षीणचन्द्रस्तथैव च ॥१०॥  
 यस्मिन्नृक्षे स्थितः खेटस्ततो वेधलयं भवेत् ।  
 ग्रहदृष्टिवशेनात्र वामसन्मुखदक्षिणम् ॥११॥

अत्र वामे दक्षिणे वा नक्षत्रवर्ण राशिस्वराणां वेधो ज्ञेयः  
 नान्येषाम् । यतः स्पष्टमुक्तं राजविजये—

भरण्यकारं वृषभं नन्दां भद्रां तुलां च तम् ।  
 विशाखां श्रवणं खेटो विध्यत्यग्निभसंस्यितः ॥१२॥  
 वक्रगे दक्षिणा दृष्टिर्वामदृष्टिश्च शीघ्रगे ।  
 मध्यचारे तथा मध्या ज्ञेया भौमादिपञ्चके ॥१३॥  
 राहुकेतू सदा वक्रौ शीघ्रगौ चन्द्रभास्करो ।  
 एतैरेकस्वभावत्वादेपां दृष्टित्रयं वदेत् ॥१४॥  
 क्रूरा वक्रा महाक्रूराः सौम्या वक्रा महाशुभाः ।  
 स्युः सहजस्वभावस्थाः सौम्याः क्रूराश्च शीघ्रगाः ॥१५॥  
 घडछा रोदूगे वेधे षण्ठा हस्तगे ग्रहे ।  
 धफडा प्रवपाढायां थझजा भादू उत्तरे ॥१६॥  
 बवौ सशौ खषौ चैव जयौ डत्रौ परस्परम् ।  
 एकेन द्वितयं ज्ञेयं विद्धसौम्याशुभग्रहैः ॥१७॥

अवर्णादि स्वरद्वन्द्वेष्वेकवेधे द्वयोर्व्यधः ।  
 युक्तः स्वरात्मके वेधे त्वनुस्वरविसर्गयोः ॥१८॥  
 कोणस्थधिष्ण्ययोर्मध्ये त्वन्त्यादि पादमे ग्रहे ।  
 अकारादि चतुष्कस्य वेधः पूर्णातिथेस्तथा ॥१९॥  
 एकादिपूर्णवेधेन फलं पुंसां प्रजायते ।  
 उद्वेगश्च भयं हानी रोगो मृत्युः क्रमेण च ॥२०॥  
 भ्रम ऋक्षेऽक्षरे हानिः स्वरे व्याधिर्भवेत्तिथौ ।  
 राशौ विद्वे महाविघ्नं पञ्चे विद्वो न जीवति ॥२१॥  
 एकवेधे भयं युद्धे युग्मवेधे धनक्षयः ।  
 त्रिवेधेन भवेद्भङ्गो मृत्युर्वेधचतुष्टये ॥२२॥  
 यथा दुष्टफलाः क्रूरास्तथा सौम्याः शुभप्रदाः ।  
 क्रूरयुक्ताः पुनः सौम्या ज्ञेयाः क्रूरफलप्रदाः ॥२३॥  
 अर्कवेधे मनस्तापो द्रव्यहानिश्च भूसुते ।  
 रोगपीडाकरः सौरिः गृह्णकेन च विघ्नदौ ॥२४॥  
 चन्द्रे मिश्रफलं पुंसां रतिलाभश्च भार्गवे ।  
 बुधे वेधे भवेत्प्रज्ञा जीवः सर्वफलप्रदः ॥२५॥  
 वक्रग्रहे फलं द्विघ्नं त्रिगुणं स्वोच्चसंस्थिते ।  
 स्वभावजं फलं शीघ्रे नीचस्थोऽर्द्धफलग्रहः ॥२६॥  
 तिथिराश्विंशनक्षत्रैर्विद्धं क्रूरग्रहेण यत् ।  
 सर्वेषु शुभकार्येषु वर्जयेत्तं प्रयत्नतः ॥२७॥  
 ननन्दति विवाहे च यात्रायां नाभिवर्तते ।  
 न रोगान्मुच्यते रोगी वेधवेलाकृतोद्यमः ॥२८॥  
 रोगकाले भवेद्देधः क्रूरखेचरसम्भवः ।  
 वक्रगस्या भवेन्मृत्युः शीघ्रे याप्यरुजान्वितः ॥२९॥

स्वजन्मवारवेधेस्यापि फलमुक्तं स्वरचिन्तामणौ—

स्वजन्मवासरं विद्धं यस्य क्रूरग्रहेण तु ।  
 न तस्य सौमनस्यं स्यादधिपीडां च जायते ॥३०॥ इति

यदि पूर्वदिकोष्ठायां वृषराश्यादिगो रविः ।  
 सा दिशास्तमिता ज्ञेया तिस्रः शेषा सदोदिताः ॥३१॥  
 ईशानस्थाः स्वराः प्राच्यां ज्ञेया चाग्नेयगा यमे ।  
 नैऋतस्था तु वारुण्यां वायव्यां सौम्यगा मता ॥३२॥  
 नक्षत्राणि स्वरा वर्णाः राशयस्तिथयो दिशः ।  
 ते सर्वेऽस्तं गता ज्ञेया यत्र भानुखिमासकः ॥३३॥  
 नक्षत्रास्ते रुजा वर्णे हानिः शोकः स्वरेऽस्तगे ।  
 राशौ विघ्नं तिथौ भीतिः पञ्चास्ते मरणं ध्रुवम् ॥३४॥  
 यात्रा युद्धं विवादं च द्वारं प्रासादहर्म्ययोः ।  
 न कर्तव्यं शुभं चान्यदस्ताशाभिमुखैर्नरः ॥३५॥  
 अस्ताशायां स्थितं यस्य यदा नामाद्यमक्षरम् ।  
 तदा तु सर्वकार्येषु ज्ञेयो दैवहतो नरः ॥३६॥  
 कथौ कोटे तथा युद्ध चातुरङ्गे महाहवे ।  
 वज्या अस्तगता योधा यदीच्छेद्विजयो रणे ॥३७॥  
 नक्षत्रेभ्युदिते पुष्टिर्वर्णे लाभः स्वरे सुखम् ।  
 राशौ जयस्तिथौ तेजः पदाप्तिः पंचकोदये ॥३८॥  
 क्रूरैरुभयतो विद्धाः यस्याक्षरतिथिस्वराः ।  
 राशिधिण्यं च पंचापि तस्य मृत्युर्न संशयः ॥३९॥  
 क्रूरवेधसमायोगे यस्योपग्रहसम्भवः ।  
 तस्य मृत्युर्न संदेहो रोगादथरणेऽपि वा ॥४०॥  
 सूर्यभातपंचमं धिण्यं ज्ञेयं विद्युन्मुखाभिधम् ।  
 शूलं चाष्टमं प्रोक्तं संनिपातं चतुर्दशम् ॥४१॥  
 केतुरष्टादशे प्रोक्तमुल्का स्यादेकविंशतौ ।  
 द्वाविंशतितमं कम्पल्लयोविंशे च वज्रकः ॥४२॥  
 निर्घातश्चतुर्विंशे उक्ताश्चाष्टावुपग्रहाः ।  
 स्वे स्थाने विघ्नदाः प्रोक्ताः सर्वकार्येषु सर्वदा ॥४३॥  
 जन्मभं कर्म आधानं विनाशं सामुदायिकम् ।  
 सङ्घातिकं तु षड्विंशं धिण्यं सार्वजनीनकम् ॥४४॥

जातिदेशाभिषेकैश्च नव धिष्ण्यानि भूपतेः ।  
 वेधं ज्ञात्वा फलं ब्रूहि सौम्यैः क्रूरैः शुभाशुभम् ॥४५॥  
 जन्मभं जन्मनक्षत्रं दशमं कर्मसंज्ञकम् ।  
 एकोनविंशमाधानं त्रयोविंशं विनाशनम् ॥४६॥  
 अष्टादशं च नक्षत्रं सामुदायिकसंज्ञकम् ।  
 सङ्घातिकं च विज्ञेयं ऋक्षं षोडशमत्र हि ॥४७॥  
 षट्विंशाद्राज्यजातं च जातिनामस्वजातिभम् ।  
 देशभं देशनामर्क्षं राज्यर्क्षमभिषेकजम् ॥४८॥  
 मृत्युः स्याज्जन्ममे विद्धे कर्ममे क्लेश एव च ।  
 आधानर्क्षं प्रवासः स्याद्विनाशे बन्धुविग्रहः ॥४९॥  
 सामुदायिकमेऽनिष्टं हानिः सङ्घातिके तथा ।  
 जातिमे कुलनाशः स्याद्वन्धनं चाभिषेकमे ॥५०॥  
 देशर्क्षं देशभङ्गश्च क्रूरैरेवं शुभैः शुभम् ।  
 उपग्रहसमायोगे मृत्युर्भवति नान्यथा ॥५१॥  
 भयभङ्गश्च घातश्च मृत्युभङ्गयुतस्थितः ।  
 क्रूरैरेकादिपञ्चान्यैर्युधि वेधे फलं भवेत् ॥५२॥  
 तिथिमृक्षं स्वरं राशिं वर्णं चैव तु पञ्चकम् ।  
 यद्दिने वेधयेच्चन्द्रस्तद्दिनं स्याच्छुभाशुभम् ॥५३॥

Mantreswara makes mention of the Lattas and Sarvatobhadra as both have a bearing on the Vedhas.

The Lattas, are of two kinds (1) "Forward" or Puro Lattas and (2) "Rear" or Prishtha Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former class. The rest belong to the latter.

Thus, if the Sun should occupy at any, time, say the asterism 'Mula', his Latta Star (which is the 12th from Mula) will be Krittika. Suppose at that time, Venus occupies Sravana; his Latta Star which is the 5th from Sravana will be Jyeshtha; the counting in this case being made from Sravana in the reverse direction as it is a Rear Latta.

In the next page is given a free rendering in English of the Slokas extracted from Horaratna on Sarvatobhadra in pp. 304—307 *supra*.

I shall now describe the सर्वतोभद्रचक्र (Sarvato-bhadrachakra) which has become famous and serves as

॥ सर्वतोभद्रचक्रम् ॥

NORTH

ई	धनिष्ठा	शतभिष	पू भाद्र	उ. भाद्र	रेवती	अश्विनी	भरणी	अ
भवण	ऋ	ग	स	द	च	ल	उ	कृत्तिका
अमि जित्	ख	ऐ	कुंभ	मीन	मेष	लृ	अ	रोहिणी
उ. आषा	ज	मकर	अः	रिक्ता शुक्रवार	ओ	वृषभ	व	मृगशिर
पू. आषा	भ	धनुस्	जया गुरुवार	पूर्णा शनिवार	नन्दा रविवार कुजवार	मिथुन	क	आर्द्रा
मूला	य	वृश्चिक	अं	भद्रा सोमवार बुधवार	औ	कटक	ह	पुनर्वसू
ज्येष्ठा	न	ए	तुला	कन्या	सिंह	लृ	ड	पुष्य
अनु- राधा	ऋ	त	र	प	ट	म	ऊ	आश्लेषा
इ	विशाखा	स्वाती	चित्रा	हस्ता	उ. फल्गु	पू. फल्गु	मघा	आ

SOUTH

In the above Chakra.

- (1) vowels and consonants are shown in antique type ;
- (2) Nakshatras, Tithis, Rasis and week days are shown in smaller type.

a light for the three worlds and which infuses im-

mediately a settled belief and confidence in the mind of the user.

Draw ten lines vertically and another ten lines crosswise over the same. You will have 81 squares. Write in the regular order the 16 vowels from अ onwards in the corner squares commencing from the outmost corner in the North-east, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outermost corner beginning from the North-east by the 28 asterisms beginning with कृत्तिका (Krittika), so that each side will contain 7 asterisms.

The 5 vacant squares of each side of the next inner row may be filled up by अ, व, क, ह and ङ in the East, by म, ट, प, र and त in the South, न, य, भ, ज and ख in the West, and ग, स, द, च and ल in the North. There now remain 12 squares, 3 on each side in the next inner row. These may be allotted to the 12 Rasis beginning with Vrishabha from the East in regular order.

The 5 inner squares still remaining vacant may be allotted to the 5 groups\* of Tithis-नन्दा (Nanda), भद्रा (Bhadra), जया (Jaya), रिक्ता (Rikta) and पूर्णा (Purna) as shown in the Chakra.

The 7 week-days may also be entered in the squares thus: Tuesday and Sunday in the square containing the नन्दा (Nanda) group; Wednesday and Monday in the भद्रा (Bhadra) group; Thursday in the जया (Jaya)

नन्दा	—	प्रथमा	षष्ठी	एकादशी
भद्रा	—	द्वितीया	सप्तमी	द्वादशी
जया	—	तृतीया	अष्टमी	त्रयोदशी
रिक्ता	—	चतुर्थी	नवमी	चतुर्दशी
पूर्णा	—	पंचमी	दशमी	अमावास्या or पौर्णमी

group ; Friday in the रिक्ता (Rikta) and Saturday in the पूर्णा (Purna).

Saturn, the Sun, Rahu, Ketu and Mars are malefic. The rest are benefic. Mercury is a malefic when associated with malefics. So also is the waning Moon.

In whichever asterism a planet may be posited, three Vedhas arise for the same by its aspect—one in the left, one in the front and one in the right.

In the two sides—whether in the right or left—the वेध (Vedha) may be with a star, a consonant, a Rasi or a vowel and not with others. For it has been clearly stated in Rajavijaya thus :

A planet posited in Krittika may have वेध (Vedha) with the following, viz., (1) Bharani (2) the vowel अ ; (3) Vrishabha ; (4) नन्दा (Nanda) ; (5) भद्रा (Bhadra) ; (6) Tula (7) the consonant त ; (8) Visakha and (9) Sravana.

Similarly a planet stationed in Rohini will have वेध (Vedha) with (1) the vowel उ, (2) Aswini (3) the consonant ञ (4) Mithuna (5) the vowel औ (6) Kanya (7) the consonant र (8) Swati and (9) Abhijit.

In the same way, a planet quartered in Mrigasiras may have Vedha with (1) Kataka (2) the consonant क (3) Simha (4) the consonant ण (5) Chitra (6) Revati (7) the consonant ल (8) the vowel अ and (9) Uttara-shadha.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is mean one, it is towards the front. This is with reference to the five planets from Mars onwards.

In the case of Rahu and Ketu, which are always retrograde, the वेध (Vedha) will be on the right, and in the case of the Sun and the Moon which move direct (and have no retrograde motion), the वेध (Vedha) will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of Vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in वेध (Vedha) position, while benefics will do immense good. Malefics and benefics when in rapid motion partake of the nature of the planets they are associated with.

When the four asterisms Ārdra, Hasta, Purvashadha and Uttarabhadrapada which occupy the four central positions of the outermost border are passed over (transitted) by a planet, the following four triplets, viz., (1) व, ड, छ (2) ष, ण, ठ (3) ध, फ, ढ and (4) थ, झ, ज are respectively hit (have Vedha).

In the case of the pairs (1) व, च (2) स, श (3) ख, ष and (4) ज, य, (5) ड, ञ if one letter of any pair be hit (has Vedha), the other also should be considered as hit. A सौम्यवेध (Saumya Vedha) is one that is caused by a benefic.

If there be वेध (Vedha) in one of the pairs of similar vowels, the other vowel of the pair should also be considered as hit. The same remark should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transit is in the last or the first quarter of two asterisms (forming the juncture) in any of the four corners of the square, there is the वेध (Vedha) of the four vowels, अ, आ, इ, ई and the पूर्णातिथि, in regular order commencing with that vowel interven-



ing at the particular juncture occupied by the planet. The effects arising from these five are:—agitation or excitement from the first, fear from the second, loss from the third, disease from the fourth and death from the fifth.

When the वेध (Vedha) is with an asterism, there is confusion; when with a letter, loss; with a vowel, sickness; and a very great obstacle, when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single वेध (Vedha) will engender fear in battle; two Vedhs, loss of money; three, some obstacle; and four, death.

Just as malefics produce evil, benefics cause good. Benefics associated with malefics produce only evil effects.

In the Sun's Vedha there is misunderstanding; in that of Mars, loss of wealth; in that of Saturn, trouble through sickness; in those of Rahu and Ketu, obstacles. In the Moon's, there will be mixed effects; in that of Venus, sexual enjoyment; in that of Mercury, intelligence; in that of Jupiter, an all round good effect. When the planet causing the Vedha is retrograde, the effect is two-fold; it is thrice when he is in exaltation; when his motion is rapid (direct), the usual (natural) effect; and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings. A marriage celebrated during a Vedha will not be happy; and any journey undertaken will not prove prosperous; any treatment given to a patient will not end in cure; and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness, it will culminate in

death if the motion be retrograde. If the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one's own weekday (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see Chakra), that direction is considered as 'set' while the remaining three as existing (or visible).

The vowels अ, उ, लृ and ओ in the North-east should be considered as belonging to the East; the vowels आ, ऊ, लृ and औ in the South-east, to the South; इ, कृ, ए and अं to the West; ई, ऋ ऐ and अः to the North.

In the particular direction in which the Sun is staying for three months, all the asterisms, vowels, consonants, Rasis and Tithis in that direction should be deemed as 'set'.

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set, there is loss. When a vowel is set, there is sorrow. When a Rasi is set, there is obstacle; when a Tithi is set and there is Vedha, fear will arise. When all the five are in the 'set' direction and there is Vedha, death will surely result.

Towards the direction deemed as 'set,' journey, fight, discussion, fixing of a new door or gate for a palace and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the 'set' direction should, if they desire success, shun a poetical

contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.) in that particular quarter.

In the case of an asterism situated in any of the other 'risen' directions, if there should be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a vowel, there will be happiness; if with a Rasi, there will be success; if with a Tithi, there is lustre; if with all the five, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, vowels, Rasas and Asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha there is a fateful Upagraha (see next three Slokas of this note) synchronising, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed विद्युन्मुख (Vidyunmukha). The 8th is called शूल (Sula) and the 14th, सन्निपात (Sannipata), the 18th is known as केतु (Ketu), the 21st is उल्का (Ulka), the 22nd is designated कम्प (Kampa), the 23rd is known as वज्रक (Vajraka), and the 24th is termed निर्घात (Nirghata). These eight are known as the Upagrahas and are recognised as causing obstacles to all undertakings when at the time planets transit their respective places.

Ascertain if there is वेध (Vedha) with any of the following asterisms: (1) जन्मभ (Janmabha), (2) कर्म (Karma) (3) आधान (Adhana) (4) विनाश (Vinasa) (5) सामुदायिक (Samudayika) (6) सङ्घातिक (Sanghatika) (7) जाति (Jati) (8) देश (Desa) and (9) अभिषेक (Abhisheka), and predict good or bad effects according as the Vedha

produced is by a benefic or a malefic as the case may be.

The star in which the Moon is at the time of birth of a person is known as जन्मभ (Janmabha) or जन्मर्क्ष (Janmarksha). The 10th therefrom is called कर्मभ (Karmabha) or कर्मर्क्ष (Karmarksha). The 19th is designated as आधान (Adhana), the 23rd is termed विनाशन (Vinasana) or वैनाशिक (Vainasika), the 18th star is styled सामुदायिक (Samudayika), the 16th asterism is known as सङ्घातिक (Sanghatika), the 26th, 27th and 28th are known as जाति (Jati), देश (Desa) and अभिषेक (Abhisheka) respectively.

If the जन्मर्क्ष (Janmarksha), the कर्मर्क्ष (Karmarksha), the आधानर्क्ष (Adhanarksha) and the विनाशर्क्ष (Vinasarksha) be each occulted by malefic planets, death, sorrow, absence from one's place and quarrel with one's own relations will respectively result.

When there is वेध (Vedha) in the सामुदायिकनक्षत्र (Samudayika Nakshatra), evil or something untoward will arise. There will be loss when the (Vedha) is in the सङ्घातिकनक्षत्र (Sanghatika Nakshatra). Destruction of the family will be the effect when the वेध (Vedha) is in the जाति (Jati) or the 26th star from the जन्मर्क्ष (Janmarksha). In the 28th star, the वेध (Vedha) will cause imprisonment.

When the occultation is by a malefic in the asterism known as देश (Desa), the person concerned will be expelled from his country. But if the वेध (Vedha) in the above cases be by benefics, the results will be all auspicious. Should the Vedhas with the Upagrahas (see *supra*) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, there is a वेध (Vedha) caused by one, two, three, four or five malefics, the corresponding effects will be fear, failure, killing (blood-shed), death and ignominy respectively.

When the Moon happens to be in a वेध (Vedha) simultaneously with a तिथि (Tithi) or Nakshatra, a vowel, a Rasi and a consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained in p. 312 *supra*, the technique and the pointers to such deductions (of results) have not had full explanation to make the same both handy and useful for easy reference. The same has been explained below.

	1st pada	2nd pada	3rd pada	4th pada		1st pada	2nd pada	3rd pada	4th pada
अश्विनी	बु	चे	चो	ल	स्वाती	रु	रे	रो	त
भरणी	लि	लु	ले	लो	विशाखा	ति	तु	ते	तो
कृत्तिका	अ	इ	उ	ए	अनुराधा	न	नि	नु	ने
रोहिणी	ओ	व	वि	बु	ज्येष्ठा	नो	य	यि	यु
मृगशीर्ष	वे	वो	क	कि	मूला	ये	यो	ब	बि
आर्द्रा	कु	घ	ङ	छ	पूर्वाषाढा	बु	ध	म	ड
पुनर्वसू	के	को	ह	हि	उत्तराषाढा	बे	बो	ज	जि
पुष्य	हु	हे	हो	ड	अभिजित्	जु	जे	जो	श
आश्लेषा	डि	डु	डे	डो	श्रवण	शि	शु	शे	शो
मघा	म	मि	मु	मे	धनिष्ठा	ग	नि	गु	गे
पूर्वफल्गुनी	मो	ट	टि	टु	शतभिषा	गो	स	सि	सु
उत्तरफल्गुनी	टे	टो	प	पि	पूर्वाभाद्रा	से	सो	द	दि
हस्ता	पु	प	ण	ठ	उत्तराभाद्रा	दु	ख	झ	ध
चित्रा	पे	पो	र	रि	रेवती	दे	दो	च	चि

There are 112 letters (or sounds) belonging to the 28 asterisms at the rate of one letter for each Nakshatra pada. These are mentioned for ready reference. Persons whose names begin with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

दशापहाराष्टकवर्गगोचरे ग्रहेषु नृणां विषमस्थितेष्वपि ।

जपेच्च तत्प्रीतिकरैः सुकर्मभिः करोति शान्तिं व्रतदानवन्दनैः ॥४९॥

*Sloka 49.*—If planets should be badly situated whether during their Dasa, Bhukti, Ashtakavarga or transit, one ought to invoke by prayers and incantations agreeable to the concerned planets and perform Shantis or propitiatory rites for averting the evil otherwise threatening, by doing virtuous actions, observing religious vows, making gifts and doing proper adorations.

अहिंसकस्य दान्तस्य धर्माजितधनस्य च ।

सर्वदा नियमस्थस्य सदा सानुग्रहा ग्रहाः ॥५०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां

गोचारफलनिर्णयाध्यायः षड्विंशः

*Sloka 50.*—Planets are always favourable to one who is harmless (who does not injure others), who possesses self control, who has earned wealth through virtuous means and who is always observing religious discipline.

Thus ends the 26th Adhyaya on "Transits of Planets" in the work Phaladeepika composed by Mantreswara.

॥ सप्तविंशोऽध्यायः ॥

॥ प्रव्रज्यायोगः ॥

ग्रहैश्चतुर्भिः सहिते खनाथे त्रिकोणगैः केन्द्रगतैस्तु मुक्तः ।

लग्ने गृहान्ते सति सौम्यभागे केन्द्रे गुरौ कोणगते च मुक्तः ॥१॥

ADHYAYA XXVII.

*Sloka 1.*—When the lord of the 10th house conjointly occupies a Kendra or Trikona position with four

other planets, the person born will attain emancipation. If the end of a Rasi be rising and the same be owned by a benefic, and Jupiter occupy a Kendra or a Tri-kona, then also will the person born attain emancipation.

The first line may also be interpreted as—when four planets are posited in Kendras or Konas or when the lord of the 10th house is conjoined with four planets.

एकक्षसंस्थैश्चतुरादिकैस्तु ग्रहैर्वदेत्तत्र बलान्वितेन ।

प्रमज्यकां तत्र वदन्ति केचित् कर्मेशतुल्यां सहिते खनाथे ॥२॥

*Sloka 2.*—If at a birth four or more planets occupy a single house, the person born should be said to become an ascetic of the class signified by the strongest of them; while others are of opinion that if the lord of the 10th house be one of the four or five planets conjoined in a house, the person born will belong to that class of ascetics indicated by the lord of the 10th Bhava.

शशी दगाणे रविजस्य संस्थितः कुजार्किदृष्टः प्रकरोति तापसम् ।  
कुजांशके वा रविजेन दृष्टो नवांशतुल्यां कथयन्ति तां पुनः ॥३॥

*Sloka 3.*—The Moon posited in a decanate owned by Saturn and aspected by Mars and Saturn will make the person born an ascetic. If the Moon occupy a Navamsa owned by Mars and be aspected by Saturn, the person born will enter the class of asceticism signified by the planet Mars.

जन्माधिपः सूर्यसुतेन दृष्टः शेषैरदृष्टः पुरुषस्य सुतौ ।

आत्मीयदीक्षां कुरुते ह्यवश्यं पूर्वोक्तमन्त्रापि विचारणीयम् ॥४॥

*Sloka 4.*—If at a birth the lord of the sign occupied by the Moon having no aspect of other planets on itself be aspected by Saturn, the person concerned surely becomes an ascetic of the particular class of signified by the जन्माधिपः.

The remarks made above apply here too.

योगीशं दीक्षितं वा कलयति तरणिस्तीर्थपान्थं हिमांशु-  
 दुर्मन्त्रज्ञं च बौधाश्रयमवनिसुतो ज्ञो मतान्यप्रविष्टम् ।  
 वेदान्तज्ञानिनं वा यतिवरममरेड्यो भृगुर्लिङ्गवृत्तिं  
 ब्राह्म्यं शैलूषवृत्तिं शनिरिह पतितं वाऽथ पापण्डिनं वा ॥५॥

*Sloka 5.*—The Sun will cause the native to become a chief or lord among contemplative saints or one who has taken initiation of asceticism; the Moon will make him a traveller visiting places of pilgrimage; Mars will make him an ascetic of the Buddhist class and an expert in base spells; Mercury will enable the man to become a mendicant who does not know anything about the various philosophical schools; Jupiter will make the man versed in Vedanta philosophy or an eminent ascetic; Venus will make him a religious hypocrite, (i.e., one who assumes the dress, etc., of an ascetic to gain a livelihood), an outcast or a public dancer; and Saturn will enable him to become an outcast or a heretic.

अतिशयबलयुक्तः शीतगुः शुक्लपक्षे  
 बलविरहितमेनं प्रेक्षते लग्ननाथः ।  
 यदि भवति तपस्वी दुःखितः शोकतप्तो  
 धनजनपरिहीनः कृच्छ्रलब्धान्नपानः ॥६॥

*Sloka 6.*—The Moon becomes exceedingly powerful in the bright half of the month. If the lord of the Lagna should aspect the Moon when he is devoid of strength (i.e., the waning Moon, say), the person born will become a miserable ascetic engaged in the practice of rigorous penance, distressed and wretched, without wealth or helpmate and getting his food and drink with great difficulty.



प्रकथितमुनियोमे राजयोगो यदि स्या-

दशुभफलविपाकं सर्वमुन्मूल्य पश्चात् ।

जनयति पृथिवीशं दीक्षितं साधुशीलं

प्रणतनृपशिरोभिः स्पृष्टादाब्जयुग्मम् ॥७॥

*Sloka 7.*—In the ascetic Yoga alluded to in the previous Sloka, if there should exist a Rajayoga, it will pull up by the roots all the bad effects and then make him a Lord of the earth initiated into asceticism and virtuously inclined, at whose feet other kings make salutations with their head bent.

चत्वारो द्युचराः खनाथसहिताः केन्द्रे त्रिकोणेऽथवा

सुस्थाने बलिनस्त्रयो यदि तदा सन्याससिद्धिर्भवेत् ।

सद्बाहुल्यवशाच्च तत्र सुशुभस्थानस्थितैस्तैर्वदेत्

प्रव्रज्यां महितां सतामभिमतां चेदन्यथा निन्दिताम् ॥८॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां प्रव्रज्यायोगो

नाम सप्तविंशोऽध्यायः

*Sloka 8.*—If four planets with the lord of the 10th Bhava occupy a Kendra or Trikona; or if three planets endowed with strength be posited in a good house, the person born will seek admission into the holy order and become a successful ascetic. If the planets forming the group contain more benefics and occupy good houses, the holy order will be one that is respected by all and honoured by the great. If it be otherwise, the ascetic order will be one that does not command reverence.

Thus ends the 27th Adhyaya on "Ascetic Yogas"  
in the work Phaladeepika composed  
by Mantreswara.

## ॥ अष्टाविंशोऽध्यायः ॥

## ॥ उपसंहाराध्यायः ॥

संज्ञाध्यायः कारको वर्गसंज्ञो वीर्याध्यायः कर्मजीवोऽथ योगः ।  
 योगो राक्षान् राशिशूलो ग्रहाणां मेषादीनां लग्नसम्प्राप्तशीलः ॥१॥  
 भार्याभावो जातकं कामिनीनां सूनुर्बालारिष्टयोगोऽथ रोगः ।  
 भावस्तस्माद्द्वादशावाप्तभावा निर्याणं स्याद् द्विग्रहाद्याश्च तस्मात् ॥  
 सूर्यादीनां यत्फलं तद्दशाप्तं भावादीनामीश्वराङ्का दशा च ।  
 सूर्यादीनामन्तराख्या दशाऽथ सव्यासव्या कालचक्रोऽष्टवर्गः ॥  
 होरासारावाप्तयद्यष्टवर्गो मान्यध्यायो गोचरः स्यात्प्रव्रज्यः ।  
 अध्यायानां विंशतिः सप्तयुक्तान् जन्मन्येतद्गोलजं संवदामि ॥४॥

## ADHYAYA XXVIII.

*Slokas 1-4.*—This work consists of 27 chapters treating respectively of (1) Definitions (2) Karakas (3) the different kinds of sub-divisions of the Zodiac (4) the various kinds of strength of the planets (5) profession and means of livelihood (6) Yogas (7) Rajayogas (8) the effects of planets in the several Bhavas (9) the effects of Mesha and the other signs happening to be the Lagna (10) all about the wife's house (11) female horoscopy (12) children (13) death incidental to childhood (14) all about diseases (15) the Bhavas (16) the effects of the 12 Bhavas (17) exit from the world (18) conjunctions of two or more planets (19) on the Udu Dasas (20) the effects of the Dasas of planets with reference to the Bhavas owned by them (21) the Antardasas or Bhuktis, etc., (22) the Kalachakra system, etc., (23) on Ashtakavarga (24) on the Ashtakavargas as treated in the work "Horasara" (25) on Mandi and the other Upagrahas (26) on transits and (27) on Pravrajya or ascetic Yogas. I shall now mention the place of my birth.

श्रीशालिवाटिजातेन मया मन्त्रेश्वरेण वै ।  
 दैवज्ञेन द्विजाग्नेण सतां ज्योतिर्विदां मुदे ॥५॥  
 सुकुन्तलाम्बां सम्पूज्य सर्वाभीष्टप्रदायिनीम् ।  
 तत्कटाक्षविशेषेण कृता या फलदीपिका ॥६॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां उपसंहारो  
 नाम अष्टाविंशोऽध्यायः

*Slokas 5-6.*—After worshipping the Goddess Sukuntalamba who bestows on her devotees all that they desire and through her grace, this work Phaladeepika has been prepared by me—Mantreswara—an astrologer and a Brahmana who was born in Tinnevely\*—for the enjoyment of other astrologers.

Thus ends the 28th Adhyaya on "Upasamhara"  
 in the work Phaladeepika composed  
 by Mantreswara.

FINIS

\* श्री—Sri = திரு—Tiru ; शालि—Sali = நெல்—Nel ;  
 वाटि—Vati = வேலி—Veli ; श्रीशालिवाटि—Srisalivati = திரு  
 நெல்வேலி—Tinnevely. /

## ॥ श्लोकानुक्रमणिका ॥

N. B.—The Roman and Arabic numerals opposite to each Sloka refer respectively to the Chapter to which it belongs and to its number therein.

अ (48)		अयुग्मराशौ यदि	
अंशेशे बलवत्ययत्नधनसंप्राप्ति	V-9	अरण्ये केदारे	I-5
अंशोद्भवं लग्नबलात्	XXII-28	अरिहृतकलहं	XXI-71
अखण्डितधनं नृपं	VIII-18	अरिपरिभूतः	VI-60
अखिलविषयभोगं	XXVI-21	अरिभयमुरुचोरोपद्रवो	XXI-25
अग्निभीतिरपि	XXI-62	अरिव्यथास्यादतिपीडनं	XXI-36
अग्न्यादितारपतयो	XIX-2	अर्कस्थितस्य नवमो	XXIV-1
अग्न्युष्णज्वरपित्त	XIV-14	अर्थधर्मपरिलुप्तिरुद्यकैः	XXI-65
अतिशयबलयुक्तः	XXVII-6	अर्थस्वामिनि	XVI-5
अत्यम्बुपानः	IX-12	अर्थान्ति	V-1
अथ तरणिदशायां	XIX-18	अल्पापत्यो दुःस्मितः	XVIII-15
अथः कृशः	IX-10	अल्पायुः	XXV-26
अधियोगभवो नरेश्वरः	VI-43	अशशुनीचारिनवांशकैः	XII-13
अनिष्टभाव	XXVI-31	अशनिभयमकस्मात्	XXI-26
अन्तः शोकं	XXVI-13	अश्विन्यामुदयगतो	VII-8
अन्तः सारसमुन्नतद्रुरुणो	II-37	अष्टमस्थफलैर्लग्नात्	XXIV-15
अन्यायाजननिन्दको	VI-10	अष्टमस्थ त्रिभागांश	XVII-23
अन्योन्यमर्द्धहरणं	XXIV-29	अष्टौ बालारिष्टमादौ	XIII-6
अन्योन्यं त्रिसुखस्वान्त्य	II-23	असत्फलः	XXVI-30
अन्योन्यं भवनस्थयोः	VI-32	असितसितसमागमे	XVIII-5
अपमार्गयानमसुभिः	XXI-55	असुरवरदशायां	XIX-21
अपहारविभागलक्षणं	XXI-1	अस्ते वास्तपतावसद्ग्रहयुते	X-4
अप्रकाशाः सञ्चरन्ति	XXV-27	अहिंसकस्य	XXVI-50
अप्रसिद्धिरतिदुःसहदैव्यं	VI-58	आ (19)	
अमरशुद्धशायां	XIX-22	आचारवान् धर्ममतिः	VI-12
अमराचनं	XXI-56	आत्मसम्बन्धिनो येष	XX-44

आत्मस्थानात्प्रवासो	IV-16	ऊर्ध्वास्यतुङ्गभवनस्थित	XX-25
आत्मादयोऽधिपैर्युक्ताः	XXV-22	ऋ (4)	
आदित्यसंक्रान्तिदिने	XXVI-29	ऋक्षस्य गम्या	XIX-3
आद्ये चतुष्के	XIII-4	ऋणग्रस्त उग्रो	VI-68
आद्वादशाब्दान्तरयोनि	XIII-3	ऋणविमोचन	XX-9
आधानकर्मर्क्ष	XXVI-28	ऋणास्त्रचोरक्षतरोग	I-13
आधानलभ्रात्सुतमेशजन्म	XII-32	ए (12)	
आपहैन्यं तपसि	XXVI-11	एकत्र भावे	XXIII-15
आयुर्बलं धनयशः	VIII-29	एकं द्वौ	XXII-17
आयुष्यं मरणं	II-7	एकर्क्षसंस्थैश्चतुरादि	XXVII-2
आरक्षको वधरुचिः	XVIII-12	एकस्मिन् भवने	XXIV-22
आरम्भो राजयोगस्य	XX-54	एकोप्युच्चक्षेत्रगो	VII-21
आर्यान्ल्पगुणार्थसौख्य	III-8	एतेषां च	XXVI-43
आर्यावर्ते गीष्पतेः	XIV-26	एवं गुणित्वा	XXIV-27
आलिख्य चक्रं	XXIII-17	एवं ग्रहाणां	XXIV-33
आलिख्य सम्यग्भुवि	XXIII-2	एवं भूयाश्चापसव्यं	XXII-2
आसुताष्टमतपो	XXVI-8	एवं विद्धे	XXVI-27
इ (1)		एवं हि जन्मसमये	XII-23
इति निगदितमिष्टं	XXIII-10	एवं हि तत्कारकतो	XV-21
उ (8)		ऐ (1)	
उक्तेषु राशिषु	XX-62	ऐश्वर्यमव्याहतमिष्ट	XX-12
उत्पन्नभोगसुखभुग्धन	VI-7	ओ (2)	
उदयक्षीशस्फुटतुल्यांशे	VIII-34	ओजे क्रूरेऽर्कहोरां	III-12
उदयहिमकरौ	XI-2	ओजेष्बकैन्दुलग्नान्यजनि	VI-14
उद्यद्गणनाथस्य	XVII-3	क (57)	
उद्यद्गणनापतिराशिगते	XVII-16	कर्तुः	XXIII-22
उपरिपरिविनाशः	XXI-24	कलत्रकलहाक्षिरुग्	XXVI-15
उभाभ्यां ग्रहहीनाभ्यां	XXIV-21	कलत्रनाथस्थितभांश	X-14
ऊ (2)		कलत्रनाथे	X-15
ऊर्जस्वी जनवल्लभो	XVI-28	कलत्रलग्निः	XXI-35

कलत्रसंस्थस्य	X-13	केन्द्राधिपत्यदोषस्तु	XX-50
कलत्रसंस्थे	XXV-12	केन्द्रे ग्रहाणामुदितं	IV-8
कष्टमध्यमवराहययोगे	VI-18	केन्द्रेऽशस्य सतो	XX-41
कामस्थकामाधिपभार्गवानां	X-12	केसरीव	VI-16
कालचक्रदशा ज्ञेया	XXII-30	कैलासं रविशीतगू	XIV-23
कालस्तु राहुर्गुलिकस्तु	XXV-21	कोणाधीशः	XX-42
कालस्य फेनं	XXV-4	कोशाश्वत्थसुरद्विजाति	II-16
काव्यागमैर्लेखकलिप्युपायैः	V-5	कौर्प्याद्यःकर्कटान्त्यौ	III-14
किञ्चिद्वयो	VI-69	क्रमेण	XXVI-12
कीर्तिमद्भिरनुजैरभिष्टुतो	VI-47	क्रीडाजले	IV-18
कुटुम्बदारान्वितराशिनाथाः	X-10	क्रीडासुखोपकरणानि	XIX-12
कुमार्गयुक्तोऽशुभ	VI-23	कूरग्रहस्यैव	XX-23
कुमुदगहनबन्धुं	VII-13	क्रौर्याध्वभूपैः	XIX-6
कुम्भेऽन्यदारनिरतः	XVIII-11	कचित्कचिद्भाग्य	VI-17
कुर्यादहिः	XIX-14	क्षततनुरतिकूरो	VIII-8
कुर्यादात्म	III-17	क्षितितनयदशायां	XIX-20
कुष्ठेन वा	XIV-15	क्षितितनयपतङ्गौ	XXVI-25
कूटस्यासबकुम्भ	XVIII-2	क्षीर्णैर्द्वर्ककुजाहिकेतुरविजाः	II-27
कृच्छ्रलब्धधनवान्	VI-56	क्षुद्धाघासहितोन्नमसि	IV-15
कृतेऽष्टवर्गे सति	XXIII-14	क्षेत्रत्रिभागनवभागदशांश	III-1
कृत्वाष्टवर्गे	XXIII-11	क्षेत्रस्यार्द्धं हि	III-4
कृषिवृद्धिभृत्य	XXI-48	क्षेत्रेषु पूर्णमुदितं	III-3
केचिद्यथाधानविलग्नमध्ये	XIII-2	ख (1)	
केतोर्दशायामरिचोरभूपैः	XIX-17	ख्यातः सन्	VIII-16
केतौ पतनघाताद्यं	XXV-25	ग (25)	
केन्द्रगौ यदि	VII-18	गणोत्तमे	VII-5
केन्द्रत्रिकोणनिधनेषु	XIII-24	गते ग्रहे	IX-17
केन्द्रत्रिकोणनेतारौ	XX-45	गीतासौ जनके	XXIII-4
केन्द्रत्रिकोणाधिपयोः	XX-47	गुरुजनमरणं	XXI-68
केन्द्रादन्यत्र रन्ध्रेऽशे	XVI-21	गुरुयुक्ते पाषण्डी	XXV-16

गुरुराहुस्फुटैक्यस्य	XVII-22	चन्द्रे भौमगृहे	XI-6
गुरुस्थितसुतस्थाने	XXIV-10	चन्द्रे समन्दे	X-8
गुरोरष्टकवर्गे तु	XXIV-11	चरं रुद्रदास्यं	XXV-2
गुलिकं	XVII-13	चलत्कृशांगोऽल्पसुतो	IX-7
गुलिकभवननाथे	XXV-30	चान्द्रं रूपं	XIII-10
गुलिकस्य तु	XXV-18	चापार्धं भगवान्	VII-10
गुल्मान्त्रज्वरशोकमोह	XIV-6	चित्तक्षोभं	XXVI-10
गोकर्क्यभ्यजनक्रभान्यथ	I-8	चित्तहानिरपि	XXI-18
गोचरग्रहवशान्मनु	XXIII-1	चित्राम्बराकुञ्चितकृष्णकेशः	II-13
गोधूमं तण्डुलं वै	II-28	चोरः क्रूरो	XXV-8
गोसंपद्मनधान्य	VI-48		
गोसिंहौ दशगुणितौ	XXIV-24	छ (1)	
ग्रहयुक्ते फलैर्हीने	XXIV-19	छिद्रारिभ्ययनायकाः	VI-70
ग्रहः सुदृष्टक्षेत्रगतः	IX-16	ज (29)	
ग्रहामिभूतः स	III-19	जनाधिकारी	VI-22
ग्रहेण युक्ते	XIV-3	जन्मकालीनभृगुजात्	XVII-27
ग्रहेश्वरास्ते	XXVI-32	जन्मकाले शनौ	XVII-24
ग्रहे सति	IX-14	जन्मनक्षत्रनाथस्य	XII-30
ग्रहैश्चतुर्भिः सहिते	XXVII-1	जन्मन्यायासदाता	XXVI-9
ग्रहो मौख्यं	IX-19	जन्मर्क्षविधर्ती नीतै	IV-12
		जन्मर्क्षात्परतस्तु	XXII-16
च (19)		जन्माधिपः	XXVII-4
चञ्चलामरवाद्यघोष	VI-53	जन्मेशोऽथविलग्नपो	XIII-13
चतुष्टयस्था	XX-33	जलचरराशिनवांशक	VII-19
चत्वारो धुचराः	XXVII-8	जलोद्भवानां क्रयविक्रयेण	V-3
चन्द्रात्सुखफलैः	XXIV-7	जातके च मुहूर्ते च	IV-20
चन्द्रात्सुखाष्टमेशांश	XXIV-8	जातः स्यात्	VI-9
चन्द्राद्वा	VI-19	जाते कुमारे सति	XIII-1
चन्द्राष्टमे च	XXIV-34	जातो गच्छति	XIV-12
चन्द्रास्तोदयभाग्यपाः	XI-10	जात्यां भीस्तु रवेः	XXIII-8
चन्द्रेऽभिमित्रांशगते	VII-23	जामातुर्व्यसनं	XX-18

जीवांशके भूसुरदेवतानां	V-6
जीवारशुक्रसौम्यानां	XXIV-26
जीवे जन्मनि	XXVI-18
जीवे तु	XII-29
जीवेन्दुक्षितिज	XII-14
जीवो बुधो	VII-14
जैवातृकोविभयरोग	VI-11
जैवे वैदिकधर्मशास्त्र	XVI-6
ज्ञानं सद्गुणमात्मजं च	II-5
ज्येष्ठभ्रातरमन्त्रिकां च	XI-9
ज्वरमनुचितचिन्तां	XXVI-14
ज्वराग्निशास्त्रारिभयं	XXI-34

त (38)

तत्कालेन्दुद्वादशांशे	XII-33
तत्तद्ग्रहक्षांशकतुल्य	XXIII-13
तत्तद्ग्रहाधिष्ठित	XXIII-12
तत्तद्भावत्रिकोणे	XV-2
तत्तद्भावपराभवेश्वरस्वर	XV-7
तत्तद्भावात्कारकादेवं	XV-25
तत्तद्भावादष्टमंश	XVII-1
तत्तद्भावाध्ययस्थस्य	XX-58
तत्त्रिकोणगते वापि	XXIV-3, 6
तत्समानगते वर्षे	XXIV-42
तथापि गुलिकादीनां	XXV-7
तद्दोषशान्त्यै	XIII-5
तद्वाक्यवर्णकमञ्जो	XXII-13
तनयसौख्यसमागम	XXI-82
तनौ सुतनुदक्षिप्रयं	VIII-17
तमोग्रहौ शुभारूढौ	XX-53
ताताम्बे रविभागवौ	II-25

फ.दी—42

ताम्रं कांस्यं	II-30
ताम्रं स्वर्णं	II-1
तावेकराशौ जननं	XIV-29
तिग्मांशुर्जनयत्युपेश	XVIII-1
तिष्ठन्त्यष्टमरिःफ	XVII-28
तिष्ठेयुः स्वगृहे	VI-20
तीक्ष्णांशोर्गणितानके	XXIII-5
तीव्रदोषरिपुवृद्धि	XXI-14
तुङ्गस्था बलिनोऽखिलाश्च	IV-5
तृप्तिं पितृणामिह	XII-18
तृष्णास्क्रोपपित्तज्वर	XIV-4
तेषां त्रयाणामिह	XXII-29
तैलक्रयीभृतकनीच	II-20
तोययानवसुभूषणाङ्गना	XXI-19
त्रक्षनिधिर्दासूचीशम्भो	XXII-9
त्रिकोणशोधनां कृत्वा	XIV-18
त्रिकोणाधिपयोर्मध्ये	XX-46
त्रिकोणेषु च	XXIV-16
त्रिंशाधिकफलाः	XXIV-37
त्र्याद्यैः खेटैः	VII-1

द (53)

दशाधिनाथस्य	XX-61
ददशापतिर्लग्नगतो	XX-59
दशापहारादिककालचक्रे	XXII-4
दशापहाराष्टकवर्ग	XXVI-49
दशापहारेषु	XXI-84
दशांशषष्ठ्यंशकलांश	III-2
दशेशशत्रोररिगेहभाजो	XXI-28
दशेशस्य तुङ्गे	XX-36
दक्षादितः पादवशेन	XXII-1



हस्तादिपादप्रभृतीनि	XXII-11
हराधर्मनिरतः	XXI-15
हर्षं धेनोरुद्ररौद्री	XIII-11
हर्षिणां धर्मविष्णुं	XXVI-23
हरेरेशो सुखगे	X-2
हस्तत्वेशो	XXII-6
दिष्वा सूर्ये	XVI-23
दिग्वा त्रयी	XXV-3
दीर्घाधुर्जस्यमि शे	VIII-11
दीर्घाधुर्मान्	VI-65
दीर्घाधुर्कण्ठः	IX-9
दीर्घाधुर्	VI-2
दुःखमीव्यनृतवध्विनेकी	VI-62
दुःखशोककलहः	XXI-58
दुःखं च सौख्यं	XXVI-40
दुःखंश्चिवामनयनक्षय	I-16
दुःखी स्यादगृह	VIII-22
दुःखिक्याधिपतौ	XX-16
दुःखिक्योरोदक्षकर्णं च	I-11
दुःखेष्टा वा	XXVI-16
दुःस्थानपस्तदितर	XV-29
दुःस्थानमष्टमरिपुण्यभाव	I-17
दुःस्थाने सुखपे	XVI-10
दुःस्थे लघुपतौ	XX-15
दुःस्थे धुक्के	XVI-14
दुःस्थेर्भाक्गृहेऽश्वरैः	VI-57
दूर्वाकृतप्रश्यामतनुः	II-11
दुःखविप्रगुरुपूज्यमक्रिय	XXI-59
दुःखं विप्रमित्राणां	XXVI-24
दुःखो विही	II-26
दुःखं विप्रगुरुपूज्य	II-19

दोषप्रदाने	XXV-19
दुःखमित्राणामन्त्री	XV-17
दुःखमित्राणामन्त्री	XXVI-4
दुःखेऽज्ञानमसतीरति	VIII-31
दुःखानेष्टो स्ववर्गे	III-15
दुःखेष्टा लम्भुसुपर्णयोर्नहि	XII-20
दुःखेष्टादुणयेत्युक्तः	XXIV-28
दुःखेष्टादुमजन्मस्य	XXVI-33
दुःखार्थकामादिह	XX-40
दुःखमित्रकलहः	XXI-67
दुःखविप्रकृतसमर्था	XXI-23
दुःस्थानाधिपतिनक्षत्रादि	XV-11
द्वौ वा त्र्याद्या	VII-4

ध ( 16 )

धनहृदिः सुतविरहः	XXI-8
धर्मकर्मभ्रान्ताधिपती	VI-37
धर्मक्रियासिममरेन्द्र	XIX-11
धर्ममार्गविरतिर्विपश्चिता	XXI-57
धर्मस्थे प्रतिकूलवाक्	VIII-27
धर्मे कुक्के वा सूर्ये वा	XVI-22
धर्मे लक्ष्मीरो वा मन्दयुक्ते	XVI-26
धर्मेऽश्वरेणैव हि	XIV-24
धर्मे सूर्यः	XV-26
धीमात्यष्टकगद्यपद्य	VI-27
धूमस्तु-धूमपटलः	XXV-28
धुक्के लघुपतौ	XXV-23
धुक्के लघुपतौ	XXV-5
धुक्के लघुपतौ	XVIII-10
धुक्के लघुपतौ	XXII-8
धुक्के लघुपतौ	XXII-21

न (३७)		नीचे युस्तस्य	VII-30
नक्षत्रपादैष्यघटी	XXII-10	नीलघुतिर्दीर्घतनुः	II-33
नखशिरोरदन	XXI-77	नृपकृतपरिपूजा	XXI-28
नगजयोधनृपोद्भव	XXI-81	नृपसहृदपि द्वेष्यो	VIII-10
न चन्द्राप्रयं	XXV-9	नृगमिन्वोरभूभयं	XXI-38
न दिशेयुर्ग्रहाः	XX-43	नृणां द्वादश	XXII-26
नभसि शुभखगे वा	XVI-27	नृणां वर्षशतं	XII-7
नभसि सार्द्धं	XXV-1	नैकरसेमिहतिः	XXI-16
नभसि सिकपोल	XXI-76	नैसर्गिकं	IV-40
नरेऽन्त्ययुर्योगे	XIII-18		
नानाविधार्थपञ्चमन्त्र	XXI-43	प (५१)	
नारायणगतो	XV-3	पक्षोद्भवं हिमकरस्य	IV-21
नासोद्भवचनोऽङ्गः	VIII-26	पङ्गुर्निम्नविलोचनः	II-14
नित्यमङ्गलश्रुतः	VI-55	पञ्चमङ्गलशिनः	XII-75
नित्यं मङ्गलशीलावन्तितय	VI-24	पद्मकरमिति	I-18
निद्रातलस्य कफातिसार	XIV-3	पद्म भाद्यैर्यन्त्रैर्जननसमयोऽत्र	I-3
निधनेश्वरगतराशौ	XVII-20	परदास्यराङ्मुखो	VI-51
निधिभवः सुत	XXI-79	परिजनविहतिः	XXI-73
निक्षीन्दुसशौ	XVII-25	परिवेषजले	XXV-24
निःशेषदोषहरणे	IV-11	पाकप्रभुर्गोवरतः	XX-37
निषादमपि	VII-7	पाकेऽर्कजस्य	XIX-3
निषेधरुग्नादिनपस्तृतीये	XII-31	पाकेऽर्धनाथस्य	XX-3
नीचग्रहेऽथः पतङ्गं	IX-18	पाकेशस्य शुभग्रहस्य	XX-38
नीचस्थितो	VII-26	पाकेशाब्दहता	XXI-2
नीचारिमूढोपगते	XII-9	पाण्डित्यं सुवचः	II-4
नीचारिमृत्युव्ययस्थिताः	XX-27	पाण्डुरश्लेष्ममस्तप्रकोप	XIV-7
नीचारिर्गर्गरहितैः	VII-12	पापग्रहाः	XV-19
नीचारिस्त्रैर्भूभुवः	VII-16	पापप्रवृत्तिमशुभं	VIII-32
नीचे विद्यति यः	VII-29	पापार्थयुके निधने	XIV-20
		पापक्षितराशिसन्धि	XIII-9
		पापान्निशत्रुभक्ता	VII-24

पापे लभे	XII-7	प्रश्नात्मजस्वीकरणोपनीति	XII-34
पापे स्वर्क्षगते	XII-3	फ (3)	
पापोऽपि स्वगृहस्थः	XXIII-23	फलद्रुमैर्मन्त्रबलैश्च	V-2
पारंपर्यसुरप्रियद्विजगुरु	XII-21	फलाधिकं	XXVI-12
पाथोनमीनालिगतस्य	XIX-16	फलाधिके	XXIV-20
पिंगेक्षणः	IX-5	ब (14)	
पित्तवद्विरुधिरोगोद्भवो	XXI-13	बन्धूषकारं	XX-5
पित्तास्थिसारोऽल्पकचश्च	II-8	बन्धूपततिरुमानसरुक्	XXI-47
पित्तोष्णज्वरताप	XIV-2	बन्धूपतोषणमरिव्रजतः	XXI-46
पित्तोष्णरुग्ग्रणभयं	XXI-21	बन्धो यदि	XVI-7
पित्रार्जितक्षेत्रगृहादि	VI-66	बलयुक्तौ स्वगृहांशेषु	XII-12
पीतद्युतिः	II-12	बलेन सर्व	XIX-8
पुण्यं शुभं	XV-24	बलोनिता जन्मनि	XX-35
पुत्रक्षयं	VIII-30	बहुत्वे हरणे	XXIV-31
पुत्रप्राप्तिं	XX-6	बालो बलिष्ठो	XXIV-34
पुत्री वसाहि	XXIII-3	बिन्दौ स्थिते	XXIII-16
पुत्रेशो रिपुनीचगो	XII-19	बुद्धिप्रसादं	XV-23
पुत्रैः क्लेशयुतो	VIII-15	बुधस्तदनुचन्द्रोपि	XX-51
पुत्रोत्पत्तिमुपैति	XXVI-19	बौधे हि	XVIII-13
पुंराश्यंशे धीश्वरे	XII-11	ब्रह्मज्ञानपरायणो	VI-31
पूर्णं प्रदीप्ता	III-20	भ (34)	
पूर्वोपासितदेवकोपं	XX-19	भक्त्या येन	XIX-1
पृथूरुक्वक्त्रः	IX-2	भवनद्वयशून्ये तु	XXIV-17
पैण्डाख्यमायुर्ब्रुवते	XXII-24	भाग्यार्थात्मजतात	VIII-24
पैत्यज्वरोष्णैर्जठराग्नि	XIV-17	भाग्ये जीवे	XXVI-20
पौरं गावो	XXII-5	भानुः करोति	XIX-5
प्रकथितमुनियोगे	XXVII-7	भानोः कटुर्भूमिसुतस्य	II-31
प्रच्छन्नपापो	IX-11	भानोः कण्टकवर्जितस्य	XVII-7
प्रज्ञावित्तशरीरपुष्टितनय	XV-16	भार्यानाशस्त्वशुभसहितौ	X-7
प्रत्यहं व्रजति	VI-45	भार्याभावो जातकं	XXVIII-2

भावसमांशकसंस्थाः	VIII-35	मन्दमान्द्यगुखरेश	XX-31
भावस्य यस्यैव	XV-20	मन्दस्तु पञ्चैव हि	IV-23
भावस्योदयमाश्रितस्य	XV-9	मन्दारान्वितवीक्षिते	XIV-10
भावाधीशे च	XV-6	मन्दारयोः शीतरुचौ	XVI-24
भावाध्याये	XXV-6	मरणं तु वा	XXI-52
भावाः सर्वे	XV-1	मरुदग्निपीडनमरिव्यसनं	XXI-50
भावेशस्थितभांशकोण	XVI-31	मस्तकव्यसनमक्षिपीडनं	XXI-6
भावेश्वरेण	XX-1	महादशासु	XXII-15
भावेषु भावस्फुट	XV-14	महाभाग्ये जातः	VI-15
भावंः सौम्ययुतेक्षितैः	VI-44	महीश्वरादुपलभतेऽधिक	XXI-3
भास्वद्रीप्पतिचन्द्रज	II-32	माङ्गल्यरन्ध्रमलिनादि	I-14
भूदेववह्निगुणदेव	XXVI-39	माणिक्यं तरणेः	II-29
भूपाः स्युर्नृपवंशजास्तु	VII-2	मातङ्गलब्धं	XXIV-32
भूपो विद्वान्	XVIII-6	मातुः स्वस्ति	II-2
भृगुतनयदशायां	XIX-26	मातृभावोक्तवद्वाच्यं	XVI-12
मेरीशंखप्रणाद्रेः	VI-38	मातृवाहनसुहृत्सुखभूषा	VI-61
भौमः शुक्रबुधेन्दु	I-6	मानहानिरथवाश्रय	XXI-63
भौमश्चेदजहरिचाप	VII-9	मानन्दं सुतर्क्षं	XII-8
भौमस्य स्वदशाफलानि	XIX-9	मान्दिस्थराशिपतिसंगत	III-16
भौमांशके	V-4	मान्दिस्फुटे	XVII-10
भौमाकर्षस्ते	X-5	मान्दिस्फुटोदित	XVII-12
भौमात्तृतीयराशिस्थ	XXIV-9	मार्ताण्डात्करलाम	XXIII-7
भौमो महानसगतायुध	II-18	मीने पूर्णज्योतिषि	VII-22
भ्रष्टस्य तुङ्गादवरोहिसंज्ञा	XX-56	मूढोऽपि	II-36
भ्रान्तिं दुर्वचनं	XIV-5	मूर्खः स्यादपवादको	VI-33
		मूर्तेस्त्रिकोणागम	XIII-23
म (39)		मूर्त्यादिव्ययभावान्तं	XXIV-39
मध्यात्फलाधिकं	XXIV-38	मूर्ध्नि त्रीणि	XXVI-38
मध्ये कृशः	II-10	मूर्ध्नामयो	IV-17
मनःप्रसादं	XIX-7	मूलादिस्नेहकूटैः	XVIII-3
मनुः परः	XXII-3		

मृगज्वरस्फोटजशत्रुजं	XIV-18	योगकारकसंबन्धात्	XX-48
मृतीशनाथस्थित	XX-32	योगीशं दीक्षितं	XXVII-5
मृतौ रोग्यल्पायुस्तपसि	VIII-7	यो राशिगुलिकोपेतः	XVII-21
मृत्युः स्याद्दिनमृत्युरुक्	XIII-8	योषिद्वहुत्वमरिनाशन	XXI-45
मेषादाह चरं	I-9		

र (36)

य (28)

यक्षं रत्नजनं	III-5	रक्तोग्रदृष्टिर्विषवागुदग्रदेहः	II-34
यत्कार्यमारब्धमुपैति	XX-11	रन्ध्रस्थरन्ध्रेक्षक	XX-55
यत्राष्टवर्गैऽधिक	XXVI-41	रन्ध्रप्रभोर्वा	XVII-5
यदि केन्द्रे वा त्रिकोणे वा	XX-52	रन्ध्रेकेन्द्रेषु पापैः	XIII-12
यद्भावगः	XX-29	रन्ध्रेशो गुलिको	XVII-2
यद्भावगो	XX-34	रन्ध्रेश्वराद्यावति मे	XVII-26
यदावनाथो	XV-5	रवितनयदशायां	XIX-23
यदावपस्य	XVI-34	रवियुक्ते पितृहन्ता	XXV-15
यदावप्रभुणा युतो	XV-28	रविस्फुटं तज्जनने	XIX-4
यद्भावेशयुतो	XVI-19	रवेर्द्वादशनक्षत्रं	XXVI-42
यद्भावेशस्याधिशत्रुग्रहो	XV-12	रवेर्यात्रा वीथीजन	XXIII-9
यद्भावेशस्थिर्क्षाश	XVI-32	रवेः सर्वार्थहानिः	XXVI-45
यदावेष्वशुभोपि	XV-10	राकाचन्द्रस्य	IV-2
यद्यत्पुं प्रसवे क्षमं	XI-1	राजमाननमतीव	XXI-20
यद्येको नीचगः	VII-27	राजा ज्योतिर्विद्वानाढ्यो	XVIII-8
यद्येकोपि	VII-3	राज्यं गोमहिषसुगन्ध	I-12
यद्वर्गेष्वखिलेषु	III-10	रामायणस्य श्रवणं	XII-17
यस्मिन्नाशौ	VII-28	राशेः स्वभावाभयरूप	IX-13
यावन्तस्तुहिनरुचेः	XXIII-21	राशौ स्थितिर्मिथो	XV-30
यावन्ति वर्षाणि	XX-60	राश्यष्टभाग	XXIII-19
युग्मस्येऽयोजीवि	XVIII-7	राश्योर्जन्मविलग्नयोः	XV-8
युधि जनितविमानं	XXI-27	राहोस्तु नवमं	XXVI-44
ये धर्मकर्म निरताः	XXII-32	रिपुक्षयो विविध	XXI-7
येन ग्रहेण	XX-39	रिपुक्षयो व्यसनशमो	XXI-4
		रिपुजनकलह	XXI-66

रिपूदयो धनदृति	XXI-6	लग्नाधीश्वरभास्करा	VI-28
रिपून्निहन्ति	XX-7	लग्नमरेड्यशशिनां	XII-2
रुचकभद्रक	VI-1	लग्नारिनाथयोगे तु	XVI-33
रुजागमः	XXI-5	लग्नार्कमान्दिस्फुटयोग	XVII-9
रुद्रः परं	XXIV-35	लग्नास्तनाथ	X-11
रुद्राक्षाभरणो	VI-29	लग्नास्तपुत्रपतिजीव	XII-25
रुधिरपित्तगदार्ति	XXI-78	लग्ने कृतघ्नमसुखं	VIII-28
रूपं मानुषमे	IV-6	लग्नेन्द्रोस्तदधीश	XIII-14
रेखाः सप्त	XXVI-26	लग्ने बलिष्ठे	XX-2
रोगागौचक्रियाति	XXVI-22	लग्नेऽकैल्पकचः	VIII-1
रोगस्य	XIV-1	लग्नेशयद्भावपयोस्तु	XVI-35
		लग्नेशहीनयमकण्टक	XVII-6
ल (42)		लग्नेशितुः	XIV-28
लक्ष्मीवान्	VI-30	लग्नेशे केन्द्रकोणे	XVI-2
लग्नदशमंशसमां	XXII-22	लग्नेशे सुखगेऽथवा	XVI-11
लग्ननवांशपतुल्यतनुः	XVI-1	लग्नेश्वरादतिबली	XIII-17
लग्नं होराकल्यदेहो	I-10	लग्नेश्वरो	XV-27
लग्नात्कलत्रभवने	X-9	लग्नेऽहावचिरायुरर्थ	VIII-25
लग्नात्प्रभृतिमन्दान्तं	XXIV-41	लाभविक्रमस्वशत्रुषु	XXVI-3
लग्नात्सुखेश्वरांशेश	XXIV-4	लामेऽर्थसंचयमनेक	VIII-33
लग्नादष्टमराशेः	XIV-16	लामेशधर्मेऽश	VII-25
लग्नादिकानामधिपस्य	IV-24	लामेशो	XVI-29
लग्नादित्येन्दु	XXII-27	लिप्तीकृत्य	XXII-18
लग्नादिभावाद्विषु	XV-4	लोकेप्रसिद्धं	XXV-29
लग्नादिमन्दान्त	XXIV-14		
लग्नाधिपस्थित	XVII-18	व (54)	
लग्नाधिपातभपतिः	VI-35	वक्त्रे क्षमामूर्ध्नि	XXVI-35
लग्नाधिपोऽतिबलवान्	XIII-21	वक्त्रे द्वे	XXVI-37
लग्नाधिपो लग्ननवांश	XIII-16	वक्रगस्य	XX-14
लग्नाधीशः	XII-26	वक्रं गतः	IX-20
लग्नाधीशशुभाः	XIII-16	वक्रं गतो	IV-4

वदेत्प्रत्ययनक्षत्रनाथाश्च	XVII-8	विलग्नेशः	VII-6
वधूविनाशः	XXI-37	विविधधनसुताप्तिः	XXI-29
वनिताहृतिर्मरणमेव	XXI-53	विविधधर्मसुरेश	XXI-80
वर्गान्योजयतु	III-7	विषयविरहितो	XXV-14
वर्गोत्तमस्वपरगेषु	XVIII-17	विपरोगी राहुयुते	XXV-17
वर्गोत्तमांशस्य	XX-22	विषाम्बुरुगदुष्टभुजङ्ग	XXI-30
वर्गात्तमे हिमकरः	VII-17	विष्टिस्थिरं वा	XII-16
वर्द्धिष्णुरार्यः	VI-36	विसुखतनयोऽनर्थप्रायः	VIII-9
वसनभूषणवाहन	XXI-75	वीणायोगे	VI-40
वाक्यक्रमे	XXII-12	वीर्य षड्विधमाह	IV-1
वाक्यान्येतान्यश्वि	XXII-7	वीर्येने प्रतिभापतौ	XX-17
वाक्येषु यावच्छरदां	XXII-14	वृक्षाम्बुकाष्टायुधजं	XIV-19
वाग्देवीं कुलदेवतां	I-2	वृत्तक्षणो	IX-1
वातश्रेष्मविकारपाद	XIV-8	वृत्तोरुजंघः	IX-8
विकलनयनवक्त्रो	XXV-13	वेश्याङ्गनामदकृदासव	XXI-40
विक्रमाष्टरिपुगः	XXVI-5	व्ययस्थितो	XVI-30
विख्यातः	XVI-4	व्ययेशितुर्वयस्यतिव्ययं	XX-13
विगतविद्याविनयवित्तं	VIII-2	व्याधिशत्रुभयविच्युति	XXI-64
विचर्विकापिठकसकुष्ठ	XXI-9	व्यापारास्पदमानकर्म	I-15
विजनकोऽर्को	VIII-4	श (50)	
वित्तक्षयं	XXVI-17		
विद्यार्थाचारधर्मैः	VIII-13	शठो नृपस्तौलिनि	XVIII-9
विद्यासौख्यप्रतापः	VIII-12	शत्रुक्षेत्रे	XXIV-30
विधुन्तुदे	XIX-15	शत्रुनाथे तु	XVI-18
विधोस्तु	VI-5	शत्रून् बलिष्ठान्	VI-50
विमुखमधनमर्थे	VIII-21	शत्रोर्जयः	XXI-44
विरहगर्वमदादिगुणैः	XXV-10	शनिर्भाग्याधिपः	XVI-25
विलग्नकामात्मज	XII-27	शनिवद्गुलिके	XXV-20
विलग्नजन्माष्टमराशि	XVII-17	शनेश्वर्युर्थी च	XX-24
विलग्नमान्दिस्फुट	XVII-11	शनैश्चरे	VIII-23
		शन्यंशके	V-8

शरीरप्रयासैः	VI-67
शशाङ्कसंयुक्त	XVII-19
शशितनयदशायां	XIX-24
शशिलग्नसमायुक्तैः	XI-8
शशी तदारूढगृहाधिपश्च	XIII-20
शशी दृगाणे	XXVII-3
शस्तगृहे	XX-57
शस्तः सर्वजनैः	VI-4
शस्त्रमणं भवति	XXI-42
शस्त्राग्निचोररिपुभूष	XXI-22
शिखिजनितदशायां	XIX-25
शिरोरुजा	XXI-11
शिरोवक्त्रोरोहज्जठरकटि	I-4
शिगिरकरदशायां	XIX-19
शीतज्योतिषि	XI-11
शीतांगोर्वदने	XXVI-36
शुक्रवाक्पतिसुधाकरात्मजैः	VI-26
शुक्रस्य कलहो	XXVI-46
शुक्रंढ्यौ सवितुः	VII-15
शुके वृश्चिकगे	X-3
शुक्रो जीवनिरीक्षितो	VII-20
शुभक्षेत्रांशेऽस्ते	XI-5
शुभग्रहाणां	XXIV-43
शुभाधिपयुतेक्षिते	X-1
शूले हिंस्रः	VI-41
शेषाः स्वमानगुणिताः	XXIV-25
शैवं धाम	II-15
शैवो भिषङ्नुपतिः	II-17
शोध्यपिण्डं	XXIV-13
शोध्यावजिह्वं	XXIV-23
फ-दी-43	

शोभावान्	VIII-14
शौर्ये वलिनि	XVI-8
शौर्यं सवीर्यं	XX-4
श्यामंक्षणः	IX-3
श्रवणमशुभवाचां	XX-20
श्रीकटाक्षनिलयः	VI-34
श्रीपत्युदीरितदग्नाभिः	XIII-25
श्रीगालिवाटिजातेन	XXVIII-5
श्रेष्ठाश्वद्विपवाहनादिभिर्भयं	III-9
श्रेष्ठेति सा	IV-9

प (5)

षष्ठावसानरन्ध्रञ्च	XVII-15
षष्ठाष्टमव्ययांस्त्वक्त्वा	XXIV-40
षड्वर्गेषु	III-11
षष्ठेऽर्केऽप्यथवाष्टमे	XIV-11
षष्ठेश्वरादतिबलिनि	XVI-17

स (118)

सक्रोधो नरपति	XVIII-14
संख्यायोगाः	VI-39
संज्ञाध्यायः	XXVIII-1
संज्ञायां यदगाश्च	XX-21
संग्रहेण मया	XXIV-44
सत्क्रियां सकललोकसंमतां	VI-54
सत्योपदेशे	XXII-20
सत्त्वं भूफलितं	II-3
सत्संबन्धयुते	XVI-3
सत्संबन्धयुते सत्क्षेत्रे	XVI-20
सद्वारसुहृदात्मजं	VIII-19
सद्राश्यंजयुते मदे	XI-3
सद्वंशो निधिसंगत	IV-14



सन्दर्शनं वितनुते	I-1	सुतनाथ जीवकुजभास्क	XII-10
सपापो लग्नेशो	XIII-19	सुतपतिगुर्वोरथवा	XII-23
सप्तविंशहताल्लब्धं	XXIV-2	सुतवरजननं प्रभु	XXI-74
समा षष्टिर्द्विघ्नाः	XXII-31	सुतवरजननं	XXI-72
समीरपित्तप्रगदक्षतिः	XXI-32	सुतसुखादिवहिः	XXI-83
संपद्वाहनवस्त्रभूषण	II-5	सुतस्वसिद्धिः	XXI-33
संपाद्यवस्त्राभरणानि	XX-8	सुतस्थेऽलिखीगोहरिषु	XI-4
संशोध्य पिण्डं	XXIV-5	सुधामृणालोपमविम्ब	VII-11
सर्वकर्मफलोपेतं	XXIV-36	सुन्दरगात्रः	VI-25
सर्वग्रहाणां	XXIII-20	सुभगत्वमस्ति	XXI-49
सर्वतोभद्रचक्रोक्त	XXVI-48	सुलभबहुधनं	XXI-69
सर्वत्रलत्तासांकार्ये	XXVI-47	सुवचनशून्यो	VI-59
सर्वदा धनगजाश्व	XXI-17	सुशुभ्रे शुभकर्तर्या	VI-13
सर्वातिशाय्यतिबलः	XIII-22	सुसंसारसौभाग्य	VI-49
सर्वाद्धित्रिकृतेषु	XXII-19	सुस्था विलग्रशशिनोः	XII-1
सर्वे पञ्चसु	VI-21	सुस्थौ सुखेशभृगुजौ	XVI-13
सर्वेषु लग्नेष्वपि	XXVI-1	सुहृदङ्गनातनयसौख्य	XXI-51
सान्नपानविभवो	VI-46	सुहृदरिपरकीयस्वर्क्षतुङ्ग	XV-18
सारवलीमुडुदशां च	XX-63	सुहृदि शनिसुते	XXV-11
सार्द्धानि	IV-22	सुहृद्भयः	XXI-10
सिंहाजाश्वितुलानृत्युग्म	III-13	सुरेर्द्विषौ कविबुधौ	II-22
सिंहोक्षाजवधूहयाङ्गवणिजः	I-7	सूर्यः षट्त्रिंश	XXVI-2
सिते चन्द्रे	VIII-5	सूर्यस्थितर्क्षाजनकस्वरूपं	XV-22
मीसं च	II-35	सूर्यादात्मपितृप्रभाव	XV-15
कुन्तलांघां संपूज्य	XXVIII-6	सूर्यादिकानां	XXII-25
मुखधनायुस्तनयहीनं	VIII-3	सूर्यादितोऽत्रांशफलं	XVIII-16
मुखभोगभाग्यदृढगात्र	VI-63	सूर्यादीनां	XXVIII-3
मुखास्तदशमस्थितैः	XII-6	सूर्यादिरयनं	II-24
मुखी भोगी त्यागी	VIII-6	सूर्ये चालपसुतक्षणे	XII-4
मुखोपनीतिः	XXI-31	सूर्ये नान्ययुते	XII-5

सेतुस्नानं कीर्तनं	XII-24	स्वयमधिगतवित्तः	VI-6
सौभाग्यकान्ति	XXI-39	स्वभानुर्हृदि	XIV-9
सौम्यः करोति	XIX-10	स्वभानौ सुतगे	XII-22
सौम्यक्षांशे सौम्ययुक्ते	XVI-15	स्वस्फुटद्वादशांशे वा	XVII-4
सौम्यः समोऽर्कजसितौ	II-21	स्वात्सत्तांशदशांशकौ	III-6
सौम्याद्योगमतं	XXIII-6	स्वाम्बुशत्रुमृति	XXVI-6
सौम्यांशके	XIV-21	स्वायधर्मतनयास्त	XXVI-7
सौम्ये रङ्गचरो	XVIII-4	स्वेच्छास्नानं	IV-19
सौम्यैरिन्दोर्धून	VI-42	स्वोच्चत्रिकोणस्वहितारि	XX-30
स्त्रीधूतमद्यजमहाव्यसनं	XXI-41	स्वोच्चस्थितो	XX-26
स्त्रीनिर्जितः	IX-4	स्वोच्चस्थोऽपि	XXIII-24
स्त्रीपुत्रपौत्रैः सह	XX-10	स्वोच्चस्वर्षसुहृद्गृहेषु	IV-3
स्त्रीप्रजाप्तिरमलांशुका	XXI-12	स्वोच्चे तदीशे	XIV-25
स्त्रीसंश्रयाद्गोमहिषीगजाश्वैः	V-7	स्वोच्चे पूर्णं	IV-7
स्त्रीसंख्यां मदगैः	X-6	स्वोच्चे प्रदीप्तः	III-18
स्थानाद्गुप्तपस्वी	IV-13	स्वोच्चे सुहृक्षेत्रगतो	XV-13
स्थितिः पापानां	XVI-16	स्वोच्चे स्वकीयभवने	VIII-20
स्थिरे स्थिरांशाधिपतेः	XIV-27	स्वोच्चे स्वमित्रे	XIV-22
स्थूलो युवा च	II-9		
स्फुटे विलग्ननाथस्य	XVII-14	ह (7)	
स्रस्तांसबाहुः	IX-6	हंसे सद्भिरभिप्लुतः	VI-3
स्वकुलजकलहं	XXI-70	हन्त्यन्यकार्यं	VI-52
स्वच्छन्दा	XI-7	हरणं नीचेऽर्द्धमृणं	XXII-23
स्वदशायां	XX-49	हित्वेन्दुं	VI-8
स्वपत्नीवियोगं	VI-64	हेमविद्रुमतुरङ्गवारण	XXI-60
स्वपदच्युतिः	XXI-54	होरशशीबोधन	XXIII-18
स्वमन्दिरगते	IX-15	होरसारावात्तियद्यष्ट	XXVIII-4



<i>Adhyaya</i>	<i>Slokas</i>	<i>Adhyaya</i>	<i>Slokas</i>
I	18	इ	1
II	37	उ	8
III	20	ऊ	2
IV	24	ऋ	4
V	9	ए	12
VI	70	ऐ	1
VII	30	ओ	2
VIII	35	म	57
IX	20	न	1
X	15	व	25
XI	11	श	19
XII	34	स	1
XIII	25	ह	29
XIV	29	ज	38
XV	30	घ	53
XVI	35	ड	16
XVII	28	ध	37
XVIII	17	न	51
XIX	26	प	3
XX	63	फ	14
XXI	84	ब	34
XXII	32	भ	39
XXIII	24	म	28
XXIV	44	य	36
XXV	30	र	42
XXVI	50	ल	54
XXVII	8	व	50
XXVIII	6	श	5
		ष	118
	854	स	7
अ	48	ह	
आ	19		854

## ॥ फलदीपिकायां मुख्यविषयपदानामकारादिकोशः ॥

N. B.—The Roman and Arabic numerals opposite to each Sloka refer respectively to the Chapter to which it belongs and to its number therein.

अ	अन्तर- XXI-1, 84
अंश-XV-8; XVI-17, 31, 32;	अन्तरान्तर- XXI-84
XVII - Same as नवांश ;	अन्य- I-16
XX-56, 57	अन्यज- II-24
अंशफल-XVIII-16	अन्नपान- I-10
अंशायुर्दाय-XXII-17, 18	अन्यकर्ण- I-15
अंशायुर्दायदशा- XXII-28	अपचय- XXIII-10
अग- II-37	अपवाद- I-14
अग्निमान्य- XIV-3	अपसव्य- XXII-1, 2, 7, 14
अघ- I-13	अपहार- XX-22, 55, XXI-1,
अङ्कुश- VI-3	5, 16, 28; XXII-4, 13;
अंघ्रि- I-16	XXVI-49
अज- I-7, 8; II-27	अब्दपक्ष- IV-1
अतिभीत- III-19	अभिभूत- III-19
अत्रि- I-2	अमला- VI-12, 19, 20
अध- I-8	अमावास्या- XII-15, 18
अधम- VI-14, 18	अम्बर- II-28
अधमा- III-14	अम्बा- II-27
अधियोग- VI-42, 43	अम्बु- I-12
अधोम- I-8	अयन- II-24
अधोमुख- XIV-27	अयनबल- IV-1, 2
अध्वन्- I-13	अरुचि- XIV-3
अनफा- VI-5, 6	अरुण- II-37
अनुजन्म- XXVI-29	अर्क- II-1, 8, 21, 24, 27, 28, 32
अनुपचय- XI-11	अर्कज- I-6; II-21, 37
अन्तर्दशा- XX-44; XXI-2, 7;	अर्द्धग्रहार- XXV-1, 3, 20, 21
XXVIII.1-4	अलि- I-7, 14

अरुणयुग्- III-6, 14  
 अल्पायुर्योग- XIII-18  
 अवस्था- I-13  
 अवन्ती- II-28  
 अवयोग- VI-57, 58  
 अवरोहिणी- XX-56  
 अवस्था- III-3, 10, 20  
 अशुचि- I-14  
 अशुभ- VI-13; XX-41  
 अशुभमाला- VI-21  
 अशुभमालिका- VI-23  
 अशुभवासि- VI-10  
 अशुभवेसि- VI-10  
 अशुभोभयचरि- VI-10  
 अश्वगति- XXII-12  
 अश्वत्थ- II-16; XII-21  
 अश्विन्- I-8  
 अश्विनी- VII-8; XXII-1, 5,  
 7, 11; XXIV-13  
 अष्टकवर्ग- X-11; XIII-25;  
 XV-12, 28; XXIII-1, 3,  
 10, 11, 14, 15, 16, 17, 18,  
 20; XXIV-5, 7, 9, 10, 11,  
 12, 13, 14, 15, 33, 36, 44;  
 XXVI-41, 49; XXVIII-  
 1-4  
 अष्टमी- XII-17  
 असित- II-28  
 असु- I-12  
 असुरामात्य- II-29  
 अस्त- I-13  
 अस्तङ्गत- XXII-20

अस्त्र- I-13  
 अस्त्रयोग- VI-44, 50  
 अहि- II-16, 27, 28, 37

आ

आगम- V-6  
 आगमन- I-15  
 आचार- I-15  
 आचार्य- I-14  
 आजि- I-13  
 आजीव- V  
 आह्वा- I-15  
 आत्मन्- I-12  
 आदित्यद्विद्- II-26  
 आदिशेष- II-27  
 आधान- XIII-2  
 आधानदशा- XXII-16  
 आधाननक्षत्र- XXVI-26  
 आधानलग्न- XII-31, 32  
 आधि- I-14  
 आन्तरिक्ष- XXI-54  
 आम्बः- XIV-6  
 आपोह्लिम- I-18; XIII-15,  
 VI-14  
 आपोह्लीमबल- IV-3  
 आप्ति- I-15  
 आय- I-15  
 आयुधदेकाणाः- III-13  
 आयस्- I-14; XIII-1, 25;  
 XXII-32  
 आयुर्दाय- XXII-18, 19, 20,  
 21, 25, 27, 29

आर- I-6; II-26, 28

आरोहिणी- XX-56

• आर्कि- II-28

आर्द्रा- XI-9; XXII-7

आर्यवंश- I-14

आर्यावर्त- XIV-26

आश्लेषा- XI-9; XIII-3

आसुरयोग- VI-44, 52

आस्पद- I-15

आस्य- I-10

इ

इन- II-25, 26, 28

इन्दु- I-6, 7; II-17, 21, 25,  
27, 28, 31, 37

इन्द्र- III-9

इन्द्रचाप- IV-5; XXV-5,  
24, 29

इन्द्रधनुस्- XXV-1, 29

ई

ईड्य- II-5

उ

उक्ष- I-7

उच्च- I-6

उच्चबल- IV-1, 5

उडुदशा- XIII-25; XX-63;  
XXVIII-1-4

उत्तम- III-7, 8, 17; VII-13

उत्तमा- III-14

उत्पन्नदशा- XXII-16

उदय- I-10

उपग्रह- XVII-10; XXV-1, 7,  
19, 22, 25, 27; XXVIII.  
1-4

उपचय- I-18; IV-6; VI-19;  
XI-11; XX-61; XXIII-10

उभय- I-9

उभयराशि- XIII-14

उभयोदय- I-8; XX-33

उरस्- I-11

उल्कानिपात- XXVI-29

ऊ

ऊर्ध्व- I-8

ऊर्ध्वमुख- XIV-27; XX-25

ऋ

ऋक्षसन्धि- I-4

ऋण- I-13

ऋतु- II-24

ए

एकाधिपत्यशोधना- XXIV-  
18-22

ऐ

ऐन्दव- I-8

ऐरावत- III-7, 9

ओ

ओजर्क्ष- I-9

क

कटक- I-4, 6, 8; IV-5; VII-  
16; VIII-1; IX-4; X-3;  
XI-7; XII-5; XIV-17;  
XVIII-7; XXII-12;  
XXIV-25

कण्टक- I-17

- कन्या- I-6, 7; IV-5; IX-6; XI-4; XII-3; XIV-18; XVIII-8; XIX-16; XXIV-25  
 कफ- II-11  
 कमला- II-27  
 कर- I-12  
 कर्कि- I-6, 7, 8  
 कर्म- I-15; IV-5  
 कर्मक्ष- XXVI-26  
 कर्माजीव- V  
 कलांश- III-1, 2, 3, 6  
 कलियुग- XXII-26  
 कलिङ्ग- II-28  
 कल्य- I-10  
 कवि- II-22, 24  
 कष्ट- VI-18  
 काम- I-13  
 कामयोग- VI-44, 51  
 कारक- III-17; XV-6; 17, 21, 25; XVI-8, 9, 12, 31; XX-54; XXIII-14, 15; XXVIII-1-4  
 कार्तिकेय- XII-20  
 काल- II-27, XXV-1, 4, 20, 21  
 कालचक्र- XIII-25, XXII-2, 4, XXVIII-1-4  
 कालचक्रदश- XXII-30  
 कालपुरुष- I-4; XVI-1  
 कालबल- IV-1  
 काहलयोग- VI-35, 36  
 किन्नर- XIV-3, 6  
 कीकट- II-28  
 कीट- I-7  
 कुज- II-15, 22, 24, 27, 30; XXI-62, 70, 78  
 कुटुम्ब- I-10  
 कुधान्य- V-8  
 कुबेर- VI-46  
 कुमार- II-27; III-3, 10  
 कुम्भ- I-7; IV-5, IX-11, XIV-19; XVIII-11, XXIV-25  
 कुलीर- I-4  
 कुसीद- V-6  
 कुह- VI-57, 61  
 कृत्तिका- XI-9; XIX-2; XXII-7; XXVI-26  
 कृष्ण- XII-16  
 कृष्णपक्ष- IV-1  
 केतु- II-16, 20, 26, 27, 28, 29, 34, 35, 37; IV-5; VIII-28, 29, 30, 31, 32, 33, 34; XII-22; XIV-9, 11, 15, 23; XV-16; XVI-6, 28; XIX-2, 17, 25; XX-52, 53; XXI-10, 18, 26, 34, 42, 50, 58, 66, 67, 68, 69, 70, 71, 72, 73, 74, 83; XXV-1, 17, 25, 29; XXVI-2  
 केदार- VI-39, 40  
 केन्द्र- I-17; VI-1, 5; VII-1, 2, 6, 7, 11, 16, 18, 19, 20, 25, 26, 27, 29, 30;

X-10; XIII-9, 12, 15, 17, 21, 23, 24; XIV-20; XV- 7, 30; XVI-2, 16, 17, 21, 27; XX-33, 41, 42, 45, 46, 47, 49, 50, 51, 52; XXV-30; XXVII-1, 8	गन्ध- II-26 गन्धर्व- XIV-4, 5 गमन- I-15 गरुड- II-18, 29; XII-20 गर्भभ- I-9 गीष्पति- II-15, 32 गुण- I-15 गुरु- II-22, 23, 24, 26, 28, 31 गुरुशुक्रविशेषबल- IV-11 गुलिक- II-26; III-16; XIV- 9; XVII-2, 21; XXV-7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 30 गृह- II-27 गृह्णास्य- III-13 गेह- I-11 गो- I-8, 12 गोचर- XXVI-1 गोगुर- III-7, 8 गोल- VI-39, 41 गौरी- VI-21, 25 ग्रहगुणाकार- XXIV-24 ग्रहदृष्टि- II-23 ग्रहमेदाध्यय- II ग्रहमान- XXIV-23, 24, 25 ग्रहयुद्ध- XXVI-29 ग्रीष्म- II-24
केन्द्रबल- IV-8 केन्द्रादिबल- IV-3 केन्द्रमयोग- VI-5, 7 केसरीयोग- VI-14, 16 कैलास- XIV-23 कोण- XVI-2, 17, 27 कोदण्ड- XXV-1, 24, 29 कोदय- I-8 कमु- I-15 क्रिय- I-6 क्रूर- I-9; II-28 कुश- I-14 क्षत- I-13 क्षत्रिय- II-24; XIV-9 क्षय- I-16 क्षितिभू- II-32 क्षितिसुत- II-24 क्षेत्र- I-11; III-1, 3, 4 क्षेमदशा- XXII-6	घ घट- I-7
ख खर- X-1 खरांगु- II-21 खल- III-19; VI-32, 33 ख्याति- VI-44, 54	घ
ग गण्डान्त- XIII-9 क-दी-44	घ चक्र- XXII-13



चतुर्थी- XII-16

चतुर्दशी- XII-17

चतुरस्र- I-18

चतुष्टय- I-17

चतुष्पाद- I-7

चतुष्पादत्रेकाण- III-14

चन्द्र- II-2, 24, 36

चन्द्रक्रियादि- IV-12, 20

चन्द्रक्रियाफलं- IV-13, 15

चन्द्रज- II-31, 32,

चन्द्रवेलाफलं- IV-17, 19

चन्द्रावस्थाफलं- IV-16

चर- I-9; XIV-27

चरकरण- XII-15

चरराशि- XIII-14

चाणक्य- XXII-24

चातक- II-18

चाप- I-7

चामर- VI-44, 45

चित्तोत्थ- I-13

चित्रा- XI-9; XIII-8

चेष्टाबल- IV-1, 2, 4

चोर- I-13

छ

छत्र- VI-44, 49

छिद्रतिथि- XII-15, 16

ज

जठर- I-12

जन्म- I-10; XXVI-29

जन्मराशि- X-11; XX-23, 63;

XXVI-12, 13, 17, 18, 21,

22, 24

जन्मर्क्ष- XXII-16

जन्मलग्न- XXV-14

जप- I-14; XII-23

जय- I-15

जलधि- VI-44, 48

जलोदर- XIV-14, 19

जातक- IV-20

जामिन्न- I-13

जीव- I-6, 9; II-22, 24, 25, 28

जीवन- I-15

जीवशर्मन्- XXII-20, 25, 29

झ- I-7; II-21, 22, 24, 28

ज्ञाति- I-13

ज्ञेय्यदृग्बल- IV-6

ज्येष्ठभाद्र- I-15

ज्येष्ठा- XI-9

झ

झष- I-4

त

तपस्- I-14

तमस्- II-24, 27, 35

तरणि- II-29

तरुण- III-3, 10

तात्कालिक- II-23

तात्कालिकशत्रुसुहृत्व- IV-10

तिग्मकिरण- II-32

तिथि- XII-15, 18

तीक्ष्णांशु- I-8

तिरुनेल्वेली- XXVIII-5

तुरगगति- XXII-12

तुला- I-6, 7; IX-7; XIV-18;  
XVIII-9; XXIV-24

त्रिकोण- I-18; XI-5; XIII-  
23; XV-2, 7, 30; XVI-2  
31; XVII-16, 17, 19, 28;  
XX-36, 41, 42, 45, 47, 49,  
52, 61; XXV-30, XXVII-  
1, 8

त्रिजन्म- XXVI-29

त्रिंशत्- III-1, 4, 15, 17;  
XI-6, 7, 8

त्याज्यकाल- XXV-17

द

दक्षकर्ण- I-11

दक्षाक्षि- I-10

दरिद्र- VI-57, 68

दशवर्ग- III-1

दशा- X-13, 14; XIX-1, 2,  
4, 5, 6, 7, 9, 10, 11, 12,  
13, 14, 15, 16, 17, 18, 19,  
20, 21, 22, 23, 24, 25, 26;  
XX-2, 3, 4, 5, 6, 7, 8, 9,  
10, 11, 12, 13, 14, 15, 16,  
17, 18, 19, 20, 21, 22, 23,  
24, 25, 26, 27, 28, 31, 32,  
34, 35, 36, 39, 41, 42, 43,  
44, 49, 53, 54, 55, 56, 58,  
59, 60, 61; XXII-2, 4,  
12, 16, 27; XXIV-4;  
XXVI-49; XXVIII-1-4

दशांश- III-1, 2, 3, 6

दशानाथ- XX-28, 29

दाम- VI-39, 40

दायादिन्- XII-20; XXI-21

दारिद्र्य- I-16

दास- I-14

दिग्बल- IV-1, 2, 5, 24;  
VII-4

दिन- II-24

दिनपति- II-17

दिनपबल- IV-1, 5

दिनमृत्यु- XIII-8

दिनरात्रिभिभागबल- IV-1

दिनरोग- XIII-8

दीर्घायुस- XIII-14

दुःख- I-16

दुःखित- III-19

दुरुधरा- VI-5, 7

दुर्योग- VI-57, 67, 70; VII-2

दुर्ग- XIV-3

दुश्चिक्य- I-11

दुष्कृति- I-13; VI-57, 64

दुःस्थ- II-36

दुःस्थान- I-17; XII-2; XV-  
9, 10, 29; XVI-10, 14, 18,  
22, 25; XX-16, 24;  
XXIII-24

दूर्ध्व- II-11, 13

दृग्बल- IV-24

दृष्टि- IV-9

देवगुरु- I-6

देवलोक- III-7, 9

देवेन्द्र- II-29

देह- I-10  
 दैन्य- VI-32, 33  
 दैवत- I-14  
 दुसंज्ञा- I-8  
 दून- I-13  
 द्रेक्काण- III-1, 4, 6, 13, 14, 15, 17; XVII-10, 12  
 द्रेक्काणबल- IV-3  
 द्वन्द्वराशि- XIII-14  
 द्वादशांश- III-1, 4, 15; XII-33; XIII-14; XVII-4, 12; XVIII-16  
 द्वादशी- XII-17  
 द्वार (भ)- I-9

ध

धनुस्- I-7, 8; IV-5; VII-9, 10; IX-9; XIV-19; XVIII-10; XXII-1; XXIV-25

धातु- I-9  
 धातु- II-27  
 धी- I-12  
 धूम- XVII-10; XXV-1, 5, 22, 23, 27, 28  
 धूमकेतु- XXV-29  
 धेनु- VI-44, 46  
 धैर्य- I-11

न

नक्र- I-8  
 नक्षत्रपाद- XXII-10  
 नदी- I-12  
 नवमी- XXII-17

नवांश- III-1, 4; VIII-34; X-11, 12, 14; XI-3, 4, 5; XII-17; XIII-13, 14, 16, 19, 23; XIV-16, 21, 23; XVI-1, 9; XVII-1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 17, 18, 23, 24, 25, 28; XVIII-12, 13, 14, 15, 16, 17; XX-31, 32; XXII-1, 18, 19, 22, 30; XXIII-13; XXIV-4, 8; XXV-14; XXVII-3

नागराज- XII-16, 18

नारायण- VI-30

निमलद्रेक्काण- III-13

निपीडित- III-19

निर्भाग्य- VI-57, 66

निषेकलक्ष- XII-31

निसर्गशत्रुसुहृत्त्व- II-21, 22, 35; IV-10

निसर्गदशा- XXII-17

निःस्व- VI-57, 59

नीच- I-6

नीचभङ्गराजयोगाः- VII-26-30

नृयुक्- I-7, 8

नैधन- I-18

नैसर्गिक- II-23

नैसर्गिकबल- IV-3

नैसर्गिकायुर्दाय- XXII-28

प

पक्ष- II-24

पक्षबल- IV-1, 5, 21  
 पक्षिदेकाण- III-13  
 पणफर- I-18; XIII-15  
 पणफरबल- IV-3  
 पति- I-13  
 पत्रिका- I-10  
 पद्म- VI-3  
 पद्मरेखा- IX-8  
 परम नीच- I-6  
 परमायुस्- XXII-4, 14  
 परमोच्च- I-6  
 पराभव- I-14  
 पराशर- I-2; XIX-I; XX-41;  
 XXV-22  
 परिधि- XXV-1, 5, 24  
 परिवर्तन- VI-32  
 परिवेष-IV-5; XXV- 5, 24, 28  
 पर्व- XI-11  
 पर्वत- II-28; VI-35, 36  
 पात- XXIV-30; XXV-1  
 पाताल- I-12  
 पान- I-10  
 पाप- I-16; II-27  
 पापकर्तार- VI-8, 11, 13  
 पापनाशि- VI-8  
 पापवेसि- VI-8  
 पापवेध- XXVI-48  
 पापोभयचरि- VI-8  
 धामर- VI-57, 62  
 पारावत- III-7, 9  
 पारिजात- III-7, 8; VI-55  
 क-दी-44A

पार्वती- II-15, 27  
 पाश- VI-39, 40  
 पाशदेकाण- III-13  
 पिण्डायुर्दाय- XXII-21, 22,  
 24, 28  
 पितृ- I-14; VI-53  
 पित्त- II-10  
 पुमान् राशि- I-9  
 पुगण- V-6  
 पुरुषसूक्त- XII-16  
 पुरोलत्ता- XXVI-42, 44  
 पुष्कल- VI-19, 20  
 पुष्य- XI-9; XIII-8  
 पूजा- I-14  
 पूर्णबल- IV-22, 23  
 पूर्णायुस्- XIII-6  
 पूर्वभाग्य- I-14  
 पूर्वाषाढा- XIII-8  
 पृष्ठलत्ता- XXVI-42, 44  
 पृष्ठोदय- I-8; XIV-22, 27;  
 XX-33  
 पौत्र- I-14  
 पौर्णमी- XII-18  
 प्रदक्षिण- XXII-1  
 प्रदीप्त- III-18, 20  
 प्रभाकरी- II-25  
 प्रबया- III-3, 10  
 प्रवृत्ति- I-15  
 प्रव्रज्यायोगः- XXVII,  
 XVIII-1-4  
 प्रश्न- IV-20; XX-63

प्रस्तार- XXIII-17

प्राङ्नाथाः- I-9

प्राप्ति- I-15

प्रभाकरी- II-25

फ

फलदीपिका- I-2; XXVIII-6

ब

बन्ध- I-16; XV-30

बन्धु- I 11

बलपिण्डसंस्था- IV-22, 23

बहिर्भ- I-9

बाल- III-3, 10

बालग्रह- XIII-3; XIV-3

बालारिष्ट- XIII-6

बुध- I-6; II-4, 11, 21, 22, 24, 27

ब्रह्मन्- II-27; III-6; VI-31

ब्रह्मलोक- XIV-23

ब्राह्मण- II-5, 16, 19, 24; V-6; VI-23, 48, 53; VIII-4; IX-7; XII-22; XIV-6, 9, XVIII-3, XIX-7, 19, 24; XX-10; XXI-7, 12, 23, 31, 41, 43, 45, 56, 57, 59, 67, XXII-32

भ

भद्र- VI-1, 2

भरणी- XXII-6, 7

भव- I-15

भविष्यज्ज्ञान- I-12

भसन्धि- I-4

भागिनेय- I-11

भाग्य- I-14; VI-44, 53

भानु- II-31

भार्गव- II-24, 25

भार्या- I-13

भाव- I-15; XV-1, 3, 4, 5, 6, 7, 8, 9, 11, 12, 14, 17, 20, 25, 26, 27, 28; XVII-1; XX-1, 21, 29, 34, 35, 43, 58, 62; XXV-6; XXVIII-1-4

भावबल- IV-24

भावसन्धि- XV - 13, 14 ; XXII-27

भावांश- VIII-35; XXII-27

भास्कर- II-30

भास्करि- II-14

भास्वत्- II-32

भीत- III-19

भीति- I-13

भुक्ति (स्थान)- I-10

भुक्ति- XIII-18; XX-23, 28, 37, 38, 40, 42, 43, 44, 48, 49, 53, 54; XXI-1, 2, 3, 4, 6, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 20, 22, 24, 27, 29, 30, 33, 34, 35, 36, 39, 40, 41, 44, 47, 48, 52, 53, 56, 57, 60, 62, 68, 64, 65, 67, 69, 70, 72, 74, 75, 78, 79, 80, 81, 83, 84; XXII - 13; XXVI - 49; XXVIII-1-4

भुक्तिनाथ- XX-29

भूपतन- XIII-2

भूमिसुत- II-31

भूषा- I-12  
 भृगु- II-13, 16, 19, 28  
 भृगुज- II-6, 21, 26  
 भोगिन्- II-28  
 भौम- I-6; II-18, 21, 23, 25,  
 26, 35, 37  
 भृत्य- V-1  
 भ्रातृ- I-11

म

मकर- I-6, 7, 8; VII-20;  
 IX-10; XIV-19; XV-29;  
 XVIII-10; XXIV-25  
 मगध- II-28  
 मणित्थ- XXII-24  
 मण्डल- XXIV-28  
 मण्डूकगति- XXII-12  
 मत्स्य- VI-3  
 मद- I-13  
 मध्यम- VI-18  
 मध्यमा- III-14  
 मध्यमायुस्- XIII-6, 14  
 मध्या- XX-56  
 मन्त्र, V-2, 5; XIII-5  
 मन्त्रेश्वर- I-2; XXVIII-5  
 मन्द- I-6; II-21, 30  
 मय- XXII-20, 24  
 मरण- I-14  
 मेलिन्- I-14  
 महादिशा- XIX-1, 20; XXI-2,  
 7, 10, 11, 16, 20, 21, 23,  
 24, 25, 29, 35, 36, 37, 41,  
 42, 43, 44, 46, 47, 50, 51,  
 52, 54, 56, 57, 60, 61, 62,

63, 64, 65, 66, 67, 70, 71,  
 73, 74, 75, 79, 80, 81,  
 83; XXII-10, 11, 13, 15

महापुरुषयोगाः- VI-1  
 महाभाग्य- VI-14, 15  
 महायोग- VI-32, 34  
 महिष- I-12  
 महीज- II-3, 10  
 माकृत्य- I-14  
 मातुल- I-11  
 मातृ- I-11  
 मान- I-15  
 मान्दि- III-16; XII-8, 22;  
 XIV-9; XV-8; XVII-7,  
 9, 10, 11, 12, 13, 17, 25,  
 26, 28; XX-31, 55; XXV-  
 1, 2, 4, 14, 19; XXVIII-  
 1-4  
 मारक- XX-50  
 मार्ग- I-13  
 मालव- VI-1, 3  
 मास- II-24  
 मासपत्र- IV-1  
 माहेय- II-29  
 मित्र- I-11  
 मिथुन- I-7, 8; IX-3; XIV-  
 17; XVIII-7; XXIV-24  
 मीन- I-6, 8; VII-15, 22; IX-  
 12; X-3; XIV-19; XV-10;  
 XVIII-11; XIX-16;  
 XXII-1, 12; XXIV-25  
 मुदित- III-18  
 मुसल- VI-44, 56  
 मुहूर्त- II-24; IV-20; XV-2

मूल- I-9  
 मूलत्रिकोण- I-7; XV-11;  
 XX-30  
 मूला- XI-9; XIII-8  
 मृग- I-6, 7  
 मृगशिरस्- XXII-7, 9  
 मृत- III-3, 10  
 मृतियोग- VI-57, 60  
 मृत्युभागाः- XIII-9, 10, 11  
 मेष- VII-9, 15; VIII-1; IX-  
 1; XIV-17; XVIII-6;  
 XXII-1, 22; XXIV-6, 24  
 मेषूरण- I-15

य

यक्ष- XIV-3, 6  
 यम- XII-21; XIV-23  
 यमकण्टक- XII-25; XVII-  
 6, 7, 8, 14; XXV-1, 3, 18,  
 19, 20, 21  
 यवन- II-28; XXII-17  
 युगयोग- VI-39, 41  
 युद्धबल- IV-2  
 युवति- I-9  
 योगकारक- XX-48, 54  
 योगाः- XXVIII-1-4  
 योगारिष्ट- XIII-6

र

रजस्- II-22, 23, 24, 27  
 रन्ध्र- I-14  
 रवि- II-15, 21, 24, 25; III-6  
 रविज- II-22, 23, 27  
 रविसुत- II-7  
 रस- II-26  
 राजयोग- VI-37, 38; VII-24;

XX-54; XXVII-7;

XXVIII-1-4

राजाङ्ग- I-12

राज्य- I-12

रात्रिसंज्ञा- I-8

राशि- IX-13; X-11, 12, 13,  
 14; XIII-9, 16, 23; XV-  
 8; XVI-1, 17, 31, 32;  
 XVII-1, 2, 3, 5, 6, 7, 10,  
 11, 13, 14, 16, 18, 19, 20,  
 21, 22, 23, 24, 25, XX-  
 25, 32, 36, 56, 57; XXII-  
 1, 2, 4, 11, 13; XXIII-1,  
 2, 10, 11, 12, 13, 22;  
 XXIV-5, 12, 20, 21, 22;  
 XXVI-9; XXVII-1;  
 XXVIII-1-4

रामायण- XII-17

रामेश्वर- XII-24

राशिगुणाकार- XXIV-24

राशिचक्र- XXIII-2

राशिमान- XXIV-23, 24, 25

राहु- II-16, 20, 28, 29, 33,  
 35; IV-5; VIII-25, 26, 27,  
 34; X-2; XII-22; XIV-9,  
 11, 15, 23; XV-8, 16;  
 XVI-6, 14, 28; XVII-6,  
 22; XIX-2, 14, 15, 16, 21;  
 XX-24, 31, 39, 52, 58;  
 XXI-6, 14, 22, 30, 31, 32,  
 33, 34, 35, 36, 37, 38, 47,  
 55, 63, 71, 79; XXIV-42;  
 XXV-17, 20, 21; XXVI-  
 2, 24, 25, 34, 42-44, 45-46

रिक्त- I-16

रुचक- VI-1, 2  
रुद्र- II-27  
रुद्रपूजा- XII-17  
रूप- I-10; II-26  
रोग- I-13  
रोहिणी- XXII-1, 7, 8

ल

लक्ष्मी- II-27  
लक्ष्मीयोग- VI-21, 24  
लग्न- I-10; III-16; VII-5, 6,  
7, 8, 10, 12, 13, 20, 24,  
29; VIII-1; IX-1, 2, 3, 4;  
X-1, 11, 12, 13; XI-1, 2,  
4, 5, 10, 11, XII-1, 2, 4,  
7, 26, 27, 34; XIII-2, 8,  
12, 13, 14, 15, 16, 17, 19,  
20, 21, 22, 23, 24; XIV-  
28; XV-2, 3, 4, 8, 9, 10,  
12, 17, 20, 21, 26, 28;  
XVI-1, 2, 3, 4, 5, 7, 11,  
12, 13, 16, 17, 18, 21, 27,  
31, 33, 34, 35, XVII-2,  
4, 5, 6, 9, 11, 12, 17, 18,  
19, 23, 25, XX-3, 15, 28,  
33, 34, 41, 59; XXII-19,  
21, 22, 27, 28; XXIII-  
12, 16, 18, 19; XXIV-4,  
13, 14, 15, 38, 39, 41;  
XXV-22, 26, 48; XXVI-  
1; XXVII-6; XXVIII-  
1-4

लग्नदशा- XXII-17  
लग्नफल- IV-6  
लग्नाष्टक- XXII-19, 22, 25  
लक्ष्मी-45

लक्ष्मा- XXVI-42, 43, 44, 45,  
46, 47  
लाञ्छन- II-32  
लाभ- I-15  
लीनस्थानानि- I-16  
लोक- I-13

व

वंश- I-14  
वक्र- I-8; IV-2, 4, 5  
वणिक्- I-7  
वधू- I-7  
वर- VI-18  
वरिष्ठ- VI-14, 18  
वर्ग- X-4  
वर्गजबल- IV-3  
वर्गोत्तम- III-1, 6; VII-5, 6,  
17; XVIII-17  
वर्गोत्तमांश- IX-20; XXII-  
18; XX-22  
वर्तमान- I-10  
वराहमिहिर-XX-63; XXII-24  
वर्षपबल- IV-1  
वल्लकी- VI-39  
वल्लभ- VI-19, 20  
वल्गु- I-12  
वाक्- I-10  
वाक्यक्रम- XXII-11  
वागीश- II-37  
वात- II-11  
वामनवन- I-16  
वामाङ्ग- I-9



- वाहन- I-11  
 विकल- III-19, 20  
 विक्रम- I-11  
 विक्रमार्क- IX-14  
 विघ्न- I-14  
 वित्त- I-10  
 विद्- II-15, 22, 27, 28, 35  
 विद्या- I-10  
 विद्याधर- XIV-6  
 विधु- II-15, 37  
 विधुन्तुद- XIX-15  
 विभव- I-15  
 विमल- VI-57, 69  
 विरिञ्चि- VI-28, 31  
 विशाखा- XI-9  
 विषघटीकाल- XIII-8  
 विष्टिकरण- XII-15  
 विष्णु- II-15, 27; III-5; XII-20, 24; XIII-22  
 विष्णुभक्त- II-18  
 वीणायोग- VI-39, 40  
 वृत्ति- V-1  
 वृश्चिक- IX-8; X-3; XI-4; XII-3; XIV-18; XVIII-4; XIX-16; XXII-1, 12; XXIV-24  
 वृष- I-6  
 वृषभ- IX-2; X-3; XI-4, 6; XII-3; XIV-17; XVIII-6; XXIV-24  
 वेदाध्ययन- V-5  
 वेध- XXVI-3, 4, 48  
 वैशेषिकांश- XVI-15  
 - II-24  
 वैकुण्ठ- XIV-23  
 व्यतीपात- XXV-1, 5, 23, 28  
 व्यय- I-16  
 व्यापार- I-15  
 व्योम- I-15  
 श  
 शकट- VI-14, 17  
 शक्त- III-18  
 शङ्ख- VI-3  
 शङ्खयोग- VI-37, 38  
 शत्रु- I-13  
 शनि- II-16, 20, 22, 24, 29, 31, 35, 37  
 शफर- I-7  
 शब्द- II-26  
 शतभिषा- XI-9  
 शयन- I-16  
 शरद्- II-24  
 शश- VI-1, 4  
 शशिज- I-6; II-18  
 शशिन्- II-9, 24, 26, 28  
 शशिसुत- II-24-25, 37  
 शान्त- III-18  
 शान्ति- XXVI-49  
 शास्त्र- II-16, 17  
 शास्त्र- II-5; V-6; IX-6; XV-8  
 शिल्पिन्- II-16, 26, 28  
 शिल्प- V-8  
 शिव- II-1, 15, 17, 27; VI-29; XII-20, 24; XIV-2

शीतगू- II-21, 29

शीर्ष- I-10

शीर्षोदय- XIII-2; XIV-22,  
27; XX-33

शुक्र- I-6; II-24, 27, 31, 37,  
XXI-43, 51, 59, 67, 75

शुक्लपक्ष- IV-1

शुभ- I-14; XX-41

शुभकर्तरि- VI-8, 11, 13

शुभमाला- VI-21

शुभवासि- VI-8

शुभवेध- XXVI-48

शुभवेसि- VI-8

शुभोभयचारि- VI-8

शुद्ध- II-24; XXI-25, 48

शूल- VI-39; 41

शोध्यपिण्ड- XXIV-1, 3, 5,  
7, 13, 15

शौर्य- I-11

शौर्ययोग- VI-44, 47

ध्वजव्रत- XII-17

श्री- VI-34, 45

श्रीकण्ठयोग- VI-28, 29

श्रीनाथयोग- VI-28, 30

श्रीपति- XIII-25

श्रुति- I-12

श्लाघ्यता- I-15

ष

षड्वल- IV-22, 23

षड्वर्ग- III-2, 11

षष्ठी- XII-16

षष्ठ्यंश- III-1, 2, 3, 5

स

सङ्क्रमण- XXVI-29

संख्यायोगः- VI-39

सचिव- I-12

सत्कीर्ति- I-15

सत्याचार्य- XV-18; XXII-18,  
19, 20, 24

सत्त्व- II-24

सन्तोषमाकर्णनं- I-15

सन्यासरोग- XIV-3

सप्तवर्ग- III-2; XX-59

सप्तवर्गजबल- IV-3

सप्तशलाकावेध- XXVI-26

सप्तांश- III-1, 2, 6

सम(भ)- I-8; XIV-28

सम(योग)- VI-14, 18

समर्क्ष- I-9

सरलयोग- VI-57, 65

सरस- I-15

सरस्वतीयोग- VI-26, 27

सर्पद्वेकाण- III-14

सर्वतोभद्र- XXVI-48

सर्वाष्टकवर्ग- XXIII-20;  
XXIV-34, 35, 38

सव्य- XXII-1, 2, 7, 14

सारावली- XX-63

सित- II-21, 22, 28, 35, 37

सिद्धि- I-15

सिन्धु- II-28

सिंह- I-7; VII-9, VIII-1;

IX-5; XI-4, 7; XII-3;

- XV-10; XVII-8; 14; सौर- I-8  
 XXIV-24 सौराष्ट्र- II-28  
 सिंहावलोकन- XXII-12 स्कन्द- XII-18  
 सिंहासन- III-7, 8 स्त्री- I-6  
 सुकुन्तलाम्बा- XXVIII-6 स्थानबल- IV-1, 7, 21  
 सुकृत- I-14 स्थिर- I-9  
 सुख- I-12 स्थिरकरण- XII-15, 16  
 सुखित- III-18 स्थिरराशि- XIII-14  
 सुगन्ध- I-12 स्पर्श- II-26  
 सुत- I-12 स्मृति- I-12  
 सुदुःखित- III-19 स्व- I-10  
 सुनकायोग- VI-5, 6, 13 स्वक्षेत्र- VI-1; VII-1, 2, 6, 7,  
 सुपारिजात- VI-44 21; VIII-20; IX-20; XII-  
 सुब्रह्मण्य- XII-16 26; XIV-28; XV-18, 29;  
 सुमङ्गली- XII-20 XVI-2, 3, 27; XX-14,  
 सुमाला- VI-22 26, 30, 34, 37; XXIII-10,  
 सुरगुरु- II-19 23; XXV-30; XXIV-31  
 सरलोक- III-7, 8 स्वर्ग- XIV-23  
 सुरेक्ष्य- II-12 स्वस्थ- III-18  
 सुवासियोग- VI-9 ह  
 सुवेसियोग- VI-9 हंसयोग- VI-1, 3  
 सुशुभ- VI-8, 13 हयाङ्ग- I-7  
 सुस्थ- II-36 हर- III-6  
 सुस्थान- I-17 हरि- XII-18  
 स्वचक्र- I-16 हर्षयोग- VI-57, 63  
 समयचरि- VI-9 हिबुक- I-12  
 सूरि- II-22 होम- II-1  
 सूर्य- I-6; II-24, 26, 27 होरा- I-10; III-1, 4, 6, 12,  
 सेतु- I-12 15; IV-3; XX-63  
 सेना- I-11 होरापञ्चल- IV-1  
 सौम्य (राशि)- I-9 होरासार-XXVIII-1-4  
 सौम्य- II-21, 26, 29

# INDEX

N. B.—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

## A

- ABANDONED.** Child to be—by both the parents XVI-24.
- ABDAPABALA** IV-1.
- ABERRATION OF MIND.** Death due to—IV-19.  
Rahu causes—IV-9.  
The Dasa of the 5th house-lord when weak produces—XX 17
- ABHIBHUTA**—Avastha III 19.
- ABILITY.** —of a person, to be at the lowest, middling or highest VI-18.
- ABODE.** The—s of the planets II-15, 16.  
The—s. of the signs I—5.
- ABROAD.** To be constantly living—VI-67.  
Yoga causing the native to live—XXV-9.
- ABSENCE** —from one's own country XIX-17.  
—from one's residence XIX-13.
- ABSENT.** To be—in foreign places XX-19.  
To be constantly—from home VI-67.
- ABUSE.** To—others VI-10.
- ACCEPTANCE.** —of presents XIX-12.
- ACCOMPLISHMENT.** —of one's desires XIX-11.  
A term for the 11th house I-15.
- ACCOUNTANT.** Matters relating to a clever—are denoted by Mercury II—18.
- ACHARA.** A term for the 10th House I-15.
- ACARYA.** A name for the 9th House I-14.
- ACID.** Flavour denoted by Venus II-31.
- ACQUISITION.** A term to signify the 11th House. I—15.  
The Sun in good houses brings on—of wealth XIX-6.
- ACTION.** It is Mercury that influences one's.—XV-15.
- ACTOR.** To be an—XVIII—4, 13.  
To earn money as an—XVIII-1
- ACTS.** To do cruel—IX-8.
- ACUTENESS.** To ascertain the—of a person II-1.
- ADDICTED.** To be—to other people's wives. VI-64; XVIII-3, 11, 12.
- ADDICTION.** Information re:—to many maidens II-6.
- ADDRESS** To be affable in—VI-9.
- ADHAHA.**—Signs I-8.
- ADHAMA.**—Decanates III-14.
- ADHAMA.**—Yoga VI-14, 18.
- ADHANA.** Time of—, considered by some as Lagna of birth XIII-2
- ADHANA DASA.** XXII—16.
- ADHANA LAGNA.** Birth may happen when the Sun transits the 3rd Rasi from the—, or a Rasi trine to—XII 31.  
Effect of benefics occupying or aspecting the—XII-32.
- ADHANA NAKSHATRA.** XXVI-26.
- ADHI.** A term to denote the 8th house I-14.
- ADHI YOGA** VI-42, 43.

- ADHO - MUKHA RASIS I-8 ; XIV-27.
- ADHVAN. A designation for the 7th house I-13
- ADHYAYAS XXVIII - 1-4
- ADITYADVIT. A term applied to Rahu II-26.
- ADOLESCENCE. Planets in— III 3.
- ADOPTED. Yoga for a child to be—by another XVI-26.
- ADOPTION. Predictions with reference to the Moon and the Lagna at the time of —of a son XII-34.  
To have a son by —XII-8.
- ADORATION.—of the Brahmins, elders and relations XXI-7.  
—of Gods, Brahmins and revered seniors. XXI-59.  
Doing proper—s for averting evil. XXVI-49.
- ADORNMENT. XXI-33.
- ADVANCED AGE. Planets are said to be in—. III-3.
- ADVANCEMENT.—of any house or Bhava. XV-18.
- ADVERSE. To be—. VIII-8.
- ADVERSITY. It is Saturn that settles a person's —. XV-16.
- AFFABLE. To be—. XVI-5.  
To be—in address VI-9.  
To be—in one's speech. VI-12
- AFFLICTED. Effect when the 7th and 8th houses are —. X-7.  
A person to be—often and-often XVI-4.
- AFFLUENCE. Bhuktis of planets related to a Yogakaraka will produce good effects leading to—. XX-45.  
It is the Moon that determines one's—. XV-15.
- AFRAID. A planet is—when he is in his depression. Iii-19.
- AGAMA V-6.
- AGATE II-29.
- AGE. Saturn is ripe with old— II-14.
- AGHA. A name for the 6th house 1-13.
- AGNIMANDYA. XIV-3.
- AGREEABLE. Moon in the 7th house will make the person born—to look at. VIII-6.
- AGRICULTURAL IMPL EMENTS. Re—one ought to guess thro' Saturn. 11-7.
- AGRICULTURAL OPERATIONS.  
Break of—XXI-11.  
Loss in—XXI-37, 74.  
To be engaged in—XXI-19.
- AGRICULTURE. Augmentation of wealth by—. XIX-26.  
Income through— V-3.  
Increase in—. XXI-48.  
Increase of wealth through— XXI-51.  
To be engaged in—IX-2; XXI-4  
To devote oneself to—VIII-24  
To have loss in—XIX 13.  
To have profit in—XXI-45.  
To have success in—XX-5.  
To puruse—VI-40.
- AHI. Grain belonging to—II-28.  
Precious stone of—II-29.  
Same as Rahu.  
Sex of—II-27.  
Stage of life typified by—II-32.  
The kind of tree generated by— II-37.  
The place belonging to—or Rahu II-16.
- AID-DE-CAMP. V-7.
- AINDAVA. I-8.
- AIR. II-27.
- AIRAVATA. Same as Iravata. III-7, 9.
- AJA. Name for Mesha. I-7, 8.
- AJA. Name for Brahman. II-27.
- AJEEVA. Adhyaya V.
- AJI—Battle. 1-13
- AJNA Term indicating the 10th house.
- ALI. I-7.

ALOOFNESS

APOKLIMA

- ALOOFNESS To be distinguished by—XXV-10.
- ALPAYURYOGA. XIII-18.
- ALPAYUS. XIII-6, 14.
- AMALAYOGA. VI-12, 19, 20.
- AMAVASYA. XII-15.
- AMBA. Name for Goddess Parvati II-27.
- AMBARA. Country signified by Rahu. II-28.
- AMBU—Term to denote the 4th house. 1-12.
- AMIABLE. To be endowed with—manners VI-6.  
To be exceedingly— VI-30.  
To be very— VIII-15.  
To sport with a damsel of a very—disposition. VI-24.
- AMOROUS TOPICS. To be versed in—.XVI-6.
- AMSA. XV-8; XVI-17, 31, 32;  
XVII—See Navamsa: XX-56, 57.
- AMSA PHALA. XVIII-16.
- AMSAYURDAYA. XXII-28.
- AMSAYURDAYA DASA. XXII-17, 18.
- ANAEMIA. Death through—XIV-14.  
Mercury brings on—XIV-5.  
Venus signifies— XIV-7.
- ANAPHA YOGA. VI-5, 6.
- ANGER. To become son-less due to the—of the mother XI-20.  
Saturn is a personification of—II-14.
- ANGHRI, A designation for the 12th house. 1-16.
- ANGRY. To be—. VIII-1  
To be a little bit—. XXV-12.  
To be—at trifles, IX-5.
- ANGRY TEMPER, To be of an—. XVIII-14.
- ANGRY TEMPERAMENT. To be of an—. VI-41.
- ANGUISH. Sun promotes mental—. XIX-5.
- ANIMAL. XII-19.
- ANIMAL KIND. XIV-27.
- ANIMAL SIGNS. I-9.
- ANKUSA. To have—Rakha. VI-3.
- ANNAPANA. An appellation for the 2nd house. 1-10.
- ANNIHILATION Conditions under which a Bhava suffers—. XV-5, 6.
- ANNOYANCE, To be subjected to constant and intense—. XVI-19; XXI-17.
- ANOREXIA. Caused thro' the Moon. XIN-3.  
Death due to—. XIV-17.
- ANTARA. XXI-1, 84.
- ANTARANTARA. XXI-84.
- ANTARDASA. XX-44; XXI-2, 7; XXVIII 1-4.
- ANTELOPE. II-17.
- ANTHILL. II-16.
- ANTHYA. I-16.
- ANTHYAJA. II-24.
- ANUJANMA NAKSHATRA XXVI-29.
- ANUPACHAYA XI-11.
- ANUS. To suffer from a disease in the —, VIII-25; XXVI-10.  
To suffer pain in the—VI-64.  
Trouble in the—. XXI-11.
- ANXIETY. —caused by the separation or demise of parents XIX-26.  
To be free from—ies XVI 21.  
To have fear and—XXVI-26.  
To suffer from—. XXI-13.
- ANYAKARNA. A term for the 11th house. I-15.
- APACHAYA. XII-12; XXIII-10.
- APAHARA. XX-22, 55; XXI-1, 5, 16, 28; XXII. 4, 13; XXVI-49.
- APASAVYA. XXII-1, 2, 7, 14.
- APAVADA. I-14.
- APOKLIMA. —houses I-18,  
Benefics and the lord of the Jagna posited in —houses make the life short, XIII-15.

# INDEX

APOKLIMA

ARUNA

Varishta Yoga is formed when the Moon occupies an—house counted from the Sun. IV-14.

APOKLIMA BALA, IV-5.

APPAREL, Articles of—for the several planets. II-30,

APPEARANCE, A person's—will be like hat of the strongest planet. XVI-1.

Mars has a youthful—. II 10.

Matters relating to a female's—. XI-1.

Predictions to be declared with reference to the—of the decanates-occupied by the planets owning the 9th or the 5th; XIV-28.

To be beautiful in—. III-17.

To be brilliant in—. III-12.

To conjecture all about the—of one's father. XV-22,

To have a brilliant—. XX-2.

To have a husband bright in—. XI-3.

APPENDAGES To be endowed with princely—. III-9.

AYPANDICITIS. XIV- 4, 6.

APPETITE. Death due to want of—. XIV-19.

APPLAUSE. To have fame through the—of the learned. XIX-10.

APPOINTMENT. Loss of one's— XXI-78,

APPRECIATION. To get—from a big wealthy lord. XXI-74.

APTI—An expression to denote the 11th house. I-15.

AQUATIC ANIMAL. II-17.

ARA. Another name for Mars, I-6; II-26, 28.

ARDRA. Effect of females born under the asterism—. XI-9.

The formulas for the four Padas of—. XXII-7.

ARDHAPRAHARA. XXV-1, 3, 20, 21.

ARGUMENT. To be impartial in one's — IX-7.

ARIES. Same as Mesha,

ARKA, II-18, 21, 24, 27, 28, 32.

ARKAJA. I-6; II-21, 37,

ARKI. II-28.

ARMS, I-13.

To have drooping— IX-6.

ARMED. Ketu is— II-34.

ARMOUR, BEARER, Mercury represents matters relating to an— II-18.

ARMED DECANATES. III-13.

ARMPIT. To have marks on the — II 32.

ARMY, A designation for the 3rd house. I-II,

Commanding an—. II-3.

To be a leader of an—.VI-2.

To become the head of an— XVIII-8.

To be endowed with a huge — XX-25.

To expect a leadership in an — XX-4.

To own a vast—.VII-15.

AROHINI DASA. XX-56.

ARROGANT. To be— VI-2. 50: IX-5.

ARROGANT FELLOW. To be an — XVIII-10.

ARTICLES. To get back even lost —IX-15.

ARTERIES. Saturn has a tall boby full of—and veins. II-14.

ARTISAN. Matters relating to an—are represented by Mercury. II-18.

To be a bad— VI-41.

ARTS. A Woman to be skilled in the— XI-7.

To know something of the—. XVI-6.

ARUCHI. XIV-3.

ARUNA. Another name for the Sun.. II-37.

ARYA VAMSA

ARYA VAMSA. Name for the 9th house. I-14.

ARYA VARTA. XIV-26.

ASCENDANT. I-10; XI-2; XV-21.

ASCITES. XIV-14, 19.

ASCETIC. XXVII-2, 3, 4, 5, 8.

ASCETIC YOGA. XXVII-7; XXVIII-1, 4.

ASCETICISM. XXVII-3, 4.

ASHES. To besmear oneself with sacred—. VI-29.

ASHTAKAVARGA. —s. XXVIII-1-4.

—has been very highly spoken of by great sages. XXIII-1.

—s of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. XXIII-3, 9.

—system is declared effective in all undertakings. XXIII-36.

Ayus to be predicted through—. XIII-25.

Benefic dots exceeding 28 in the Sarva—. produce good, while those below that figure give bad effects. XXIII-21.

Computation of Dasa periods by the—process is the best. XXIII-33.

Effects due to—have been briefly described. XXIII-44.

Effect of bhavas containing a number of benefic dots in the—of the lord of the Lagna will be happy. XV-28.

Effect of the arrival of a planet in a house containing the largest number of benefic dots (in the planet's Ashtakavarga). XXIII-14, 15.

Effects of the transit of a planet in the several Rasis containing 0, 1, 2, 3, 4, 5, 6, 7 and 8 benefic dots in the planet's—. XXIII-11.

Effects to be ascertained from the Moon's—. XXIV-7.

Effects to be culled from the Sun's—. XXIV-5, 6.

Effects to be divined from the—

of Jupiter. XXIV-10, 11.

Effects to be guessed from the —s of Mars and Mercury. XXIV-9.

Effects to be inferred from the —of Venus. XXIV-12.

Planets passing through Rasis containing more benefic dots in the—produce good effects always. XXVI-41.

Prastara—, explained. XXIII-17.

Relation between the benefic dots in an—and the owners of the 8 divisions of each of the 12 Rasis. XXIII-18, 19.

Saturn's—will disclose the time of one's demise, danger, Ayus, etc. XXIV-13, 14, 15.

The destruction of a bhava will happen during the Dasa periods of planets which occupy houses where there are no benefic dots in the bhava-lord's—. XV-12.

The Janma Rasi of the wife will be that which contains the largest number of benefic dots in the Moon's—table of the husband. X-11.

The malefic places in the several —s. XXIII-10.

The Sarva—. XXIII-20.

Time of fruition of a particular benefic dot in any bhava in an—. XXIII-16.

When planets transit Rasis containing less number of benefic dots in the—, one ought to perform Shantis and other rites, etc. XXVI-49.

ASHTAMI. XII-17.

ASITA. Another name for Saturn. II-28.

ASLESHA. Effect of birth under the star—. XI-9; XIII-8.

ASPADA. I-15.

ASPECT. Effect of a birth where the Moon is in Moola and the Lagna has no benefic association or—. XIII-8.



- Effect of bhavas—ed by malefics or inimical planets. XV-5.
- Effect of bhavas free from—of malefics. XV-1.
- Effect of bhavas having no benefic—XV-3.
- Effect of the 5th house being—ed by malefics and devoid of the—of benefics. XII-2.
- Effect of the 5th house having the—of a benefic. XII-1.
- Effect of the 5th house or its lord being aspected by male planets. XII-11.
- Effect of the lord of the 4th house and the Moon occupying a Dussthana and devoid of benefic—. XVI-10.
- Effect of the Moon in a decanate owned by Saturn and—ed by Mars and Saturn. XXVII-3.
- Effect of the Moon in the several signs, and Navamsas and Dwa-dasamsas being—ed by Mars and other planets. XVIII-6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.
- Effect of planets owning the 2nd, 7th and 12th being—ed by Jupiter and occupying Trikona or Kendra positions. X-10.
- Effect of the 2nd and 7th houses—ed by malefics. X-7.
- Effect of Venus having the—of Mars or Saturn. X-4.
- If the lord of the Lagna should—the Moon when she is weak, the native will become a miserable devout. XXVII-6.
- Lord of the Rasi occupied by the Moon having no—of other planets on it except that of Saturn makes the native an ascetic. XXVII 4.
- Lord of the 7th being—ed by malefics and the 7th house associated or—ed by malefics, will make the native lose a wife. X-15.
- Planetary—s. II-23.
- Strength of—. IV-21.
- The planet—ing the 8th house will cause misery to the native. XX-55.
- The 7th house—most effective. IV-9.
- Time when the fruition of the effect of—may be expected. XX-21.
- ASS. II-20; XXII-31.
- ASSEMBLY.—governed by Mercury. II-15.
- To be clever in addressing an—. VI 2.
- To become a head of an—. XVIII-4.
- To behave stupidly in a public—. XX-15.
- To win the approbation of the audience in the—XX-3.
- ASSOCIATES. To be in the midst of bad—. VI-59.
- ASSOCIATION. A female's-to be predicted from the 4th house XI-1.
- Bhavas free from—of malefics. XV-1.
- Effect of—with other planets. XX-21.
- To live amidst good—s. XVI-3.
- ASTA. I-13.
- ASTANGATA. XXII-20.
- ASTERISM. Effect of females born under certain—s. XI-9.
- ASTERISMS. XII-30; XVII-8, 20; XXIV-2, 3, 7; XXVI-26, 27, 28, 29, 35-41.
- ASTHMA. XIV-17.
- ASTRA—A name for the 6th house. I-13.
- Yoga. VI-44, 50.
- ASTRINGENT. II-31.
- ASTROLOGER. II-19; XVIII-8.
- ASTROLOGY. V-5.
- ASU. A designation for the 5th house. I-12.
- ASUBHA. VI-13.
- Dasa of an—planet. XX-41.
- ASUBHA MALA.—Yoga VI-21.
- ASUBHAMALIKA. Yoga VI-23.
- ASUBHA VASI.—Yoga. VI-10.
- ASUBHA VESI.—Yoga VI-10.

ASUBHOBHAYACHARI

ASUBHOBHAYACHARI—Yoga VI-10.

ASUCHI. A term to denote the 8th house. I-14.

ASURA YOGA. VI-44, 52.

ASURAMATYA. A name for Venus. II-29.

ASWAGATI. XXII-12.

ASWATTHA TREE. II-16; XII-21.

ASWIN. Name for Dhanus. I-8.

ASWINI. VII-8; XXII-1, 5, 7, 11; XXIV-13.

ASYA. An appellation for the 2nd house. I-10.

ATHEIST. to be an—. VI-62.

ATIBHEETA. III-19.

ATMAN. A name to denote the 5th house. I-12.

ATRI. I-2.

ATTACHMENT. —to one's duty. XIX-6.

—to females. II-3.

ATTEMPT. Success in all one's —s. IX-16.

To fail in one's—s. XXVI-16.

ATTENDANT. To be waited upon by faithful—s. VI-7.

To have—s. XIX-22.

To live with—s. VIII-14.

AUDIENCE. To earn the approbation of the—in an assembly. XX-3.

AUDISESHA. II-27.

AUSPICIOUS. Condition of the lord of the 8th house proving —. XX-41.

Lord of a Trikona posited in a Kendra or the lord of a Kendra in a Trikona will prove to-the native. XX-42.

The time that must be declared as very-to the native. XIII-20.

Time when all things—should be got done. XXIII-22; XXIV-40.

Time when anything—my happen. XXIV-43.

—Signs. I-9.

Time when Rahu's Dasa period

will be fully—. XIX-15.

To be always in the midst of —ceremonies. VI-55.

To travel on an—undertaking XXVI-19.

AUTHORITY. To attain high—. VIII-30.

To fear danger from the —ies. XXI-5.

To have—conferred on oneself. VI-34.

AVAJNA. A name for the 6th house. I-13.

AVANTI. II-28.

AVARICIOUS. To be. XVIII-13.

AVAROHINI. —Dasa. XX-56.

AVASTTHAS. Bala and other—. III-3, 10.

The ten—. III-18, 19, 20.

AVAYOGA. VI-57, 58.

AYA. A term to denote the 11th house. I-15.

AYANA. II-24.

AYANABALA. IV-1, 2.

AYUDHA DREKKANAS. III-13.

AYURDAYA. XXII-18.

—and the regulation of the order of Dasas. XXII-27.

Conditions when the Amsa, Pinda and Naisargika systems of—have to be adopted. XXII-28.

Jeevasarma—system. XXII-25.

Loss in—. XXII-19.

Pinda—system. XXII-21.

Rule of Satyacharya when several multiplication scr reductions crop up in computing—. XXII-20.

The method of computing the—when the Lagna, the Sun and the Moon are of equal strength. XXII-29.

AYUS. A term to denote the 8th house. I-14.

Determining the—(longevity or otherwise) is the first thing to be done when a son is born. XIII-1.

How to obtain the total--in years of the native through the Ashtakavarga of Saturn. XXIV-15.

The persons for whom this--has been declared by wise men. XXII-32.

The several agencies through which one's--has to be predicted. XIII-25.

To get the rectified--contributed by the planets. XXIV-32.

## B

BACK. The stars dwelling on the--of the native. XXVI-36, 39, 40.

To have marks on the--. II-32.

To have marks or moles on the --. IX-2.

BACK-BITER. To be a--. XVI-6.

BACK-BITING. To be--. VIII-9.

BAD GRAINS. To earn through --. V-8.

BAD LIFE. To lead a--. XX-19.

BAD PEOPLE. To be dependent on--. VIII-8.

BAD WAYS. To end one's life by following--. XXV-26.

To resort to--. VI-23.

BAD WOMEN. To seek the company of--. VIII-31.

BAD WORDS. To hear--. XXI-30, 66.

To utter--. XIV-5.

BADLY DISPOSED. To be--. XXV-11.

BADLY PLACED. Effect of the lord of the Lagna or that of the second house being--. XX-15.

Planets when?--. II-36.

BAHIRBHA. I-9.

BALA. --Avasttha. III-10.

BALAGRAHAS. --to be expected through the Moon. XIV-3.

Child meets with destruction, being seized by--. XIII-3.

BALAPINDASAMASTTHA. IV-22, 23.

BALARISHTA. XIII-6.

BANDHA. A designation for the 12th house. I-16.

The five kinds of--s or connections recognised between two planets. XV-30.

BANDHU. A designation for the 4th house. I-11.

BANISHMENT. To suffer--from one's country. XIX-25.

BARBER. To be a--. XVIII-4, 8.

BARDS. To be praised by--and minstrels. VI-38.

BARKS. To be a dealer in--. XVIII-3.

BARREN. A woman to become --. XI-5, 7.

BARRENNESS. Remedies to ward off the--threatening a family. XII-16-18.

Yoga leading to--. XII-7.

BARREN WIFE. To have a--. VI-59.

BASE. One of the ten Avastthas of a planet. III-19.

To expect insult from--people. XIX-14.

BASE AVOCATIONS. To resort to--. V-8.

BASE WAYS. To be given to--. VI-7.

BASE WOMEN. To be in the company of low and--. XXV-16.

BATH. A holy--in Rameswaram to attain progeny. XII-24.

BATHING PLACES. To visit--. XXVII-5.

BATTLE. A name to denote the 6th house. I-13.

# INDEX

## BATTLE

Anything regarding—should be ascertained through Mars. II-3.  
Defeat in—. XXI-27.  
Income by fighting in—s. V-4.

**BATTLE FIELD.** Abode of Mars is a—. II-15.

**BEADS.** —or benefic dots in an Ashtaka varga. XXIII-2.

**BEARING.** A woman to be masculine in her—. XI-2.

**BEAST.** —s, appropriate to each of the planets. II-17-20.

The Yoga under which a birth will be that of a—. XIV-28.

Trouble from fire and —s. XIX-18.

**BEATITUDE.** I-1; II-5.

**BEAUTIFUL.** A woman to be—. XI-5.

To be—in appearance III-17.

To have a—body. VI-25; VIII-17.

To have—limbs VI-9.

**BEAUTY.** It is the Moon that determines bodily health and— II-2.

Matters relating to a woman's —should be determined from the Lagna. XI-1.

To have—. XXV-13.

**BED.** —denoted by the 12th house. I-16.

To acquire new—. XX-8; XXI-29

To have good—. XVI-13.

**BED-ROOM.** One of the places of Venus. II-16.

**BEGGAR.** To be a—. XXV 17.

**BEHAR.** The country pertaining to Mars. XIV-26.

**BEHAVIOUR.** It is through Jupiter that information about one's—should be sought for. II-8.

To be emotional in one's—. VI-10.

To be of bad —. VI-56.

To be rough in one's—. VI-50.

To be wicked in one's—. XX-19.

**BELI-MANTRI.** Anything about

## BENEFIC PLANET

—should be determined through the Moon. II-2.

—is the substance ascribed to the Moon. II-30.

**BELLY.** A name for the 5th house I-12.

Disease affecting the—. XXI-76.

Disease in the—. XXI-22, XXVI-13.

The asterisms distributed over the—during the transits of the planets. XXVI-38 39, 40.

To suffer from pain in the—. XXI 9, 52.

Trouble in the—. XXI-63

**BELLY ACHE.** Mars in the 5th house will make the native suffer from—. XIV-10.

Saturn brings on—. XIV-8.

To suffer from—. VIII 6, 26.

**BELOVED.** To enjoy all pleasures in the company of one's—. XX-8.

To suffer separation from one's —. VIII-26; XX-19.

**BENEFACITOR.** To be a—. VI-40

**BENEFIC.** VII-11, 12, 13, 16, X-6, 7, 10; XI-1, 2, 3, 5, 10; XII-1, 2, 32; XIV-21, 22; XV-18, 19; XVI-2, 5, 8, 10, 17, 20, 23, 25, 27, 28; XIX-15, XX-27, 30, 53, 59; XXII-21; XXIII-14, 24; XXVI-27, 28, 30; XXVII-1, 8.

**BENEFIC ASPECT.** XII-1, 9.

**BENEFIC DOTS.** XV-12, 28; XXIII-11, 12, 14, 15, 16, 18, 22; XXIV-1, 7, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 34, 35, 37, 38, 40; XXVI-41.

**BENEFICENT.** The conditions under which a Bhava will be thoroughly—. XV-2.

**BENEFICENT ACTS.** To do—. XXI-46.

**BENEFIC POSITION.** XXIII-10.

**BENEFIC PLANET.** XII-1, 3; XIII-8, 12, 15, 20; XV-2, 3, 4, 5, 7, 10; XXIV-48.

## BENEFIT

**BENEFIT.** To do acts causing eternal—. VI-36.  
 To get eternal —s. through one's spiritual preceptor. XIX-24.  
**BENEVOLENT.** To be—. VI-36.  
**BENGAL GRAM.** Jupiter's grain is—. II-28.  
**BEST QUALITIES.** To possess the—. VIII-30.  
**BHADRA YOGA.** VI-1, 2.  
**BHAGINEYA.** A term to denote the 4th house. I-11.  
**BHAGYA.** A name for the 9th house. I-14.  
**BHAGYA YOGA.** VI-44, 53.  
**BHANU.** Name for the Sun. II-31.  
**BHARANI.** XXII-6, 7.  
**BHARGAVA**—Name for Venus. II-24, 25.  
**BHARYA**—A designation for the 7th house. I-13.  
**BHASANDHI.** I-4.  
**BHASKARA.** A name for the Sun. II-30.  
**BHASKARI.** Name of Saturn. II-14.  
**BHASVAT.** A name for the Sun. II-32.  
**BHAUMA.** Name for Mars. I-6; II-18, 21, 23, 25, 26, 35, 37.  
**BHAVA.** I-15; XV-1, 3, 4, 5, 6, 7, 8, 9, 11, 12, 14, 17, 20, 25, 26, 27, 28; XVII-1; XX-1, 21, 29, 34, 35, 43, 58, 62; XXV-6; XXVIII-1, 4.  
**BHAVA BALA.** IV-24.  
**BHAVAMSA.** VIII-35; XXII-27.  
**BHAVA SANDHI.** XV-13, 14; XXII-27.  
**BHAVISHYATJNANA.** A name to denote, the 5th house. I-12.  
**BHEETA.** One of the ten Avasthas of a planet. III-19.  
**BHEETI.** A name to signify the 6th house. I-13.  
**BHOGIN.** A name for Rahu. II-28.  
**BHRATRU.** A name for the 3rd house. I-11.

**BHRIGU.** A name for Venus. II-13, 16, 19, 28.  
**BHRIGUJA.** A name for Venus. II-6, 21, 26.  
**BHRITYA.** V-1.  
**BHUKTI.** A term to denote the 2nd house. I-10.  
 Death may happen when the Dasa and—at the time is un- toward. XIII-18.  
 XX-23, 28, 37, 38, 40, 42, 43, 44, 48, 49, 53, 54; XXI-1, 2, 3, 4, 6, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 20, 22, 24, 27, 29, 30, 33, 34, 35, 36, 39, 40, 41, 44, 47, 48, 52, 53, 56, 57, 60, 62, 63, 64, 65, 67, 69, 70, 72, 74, 75, 78, 79, 80, 81, 83, 84; XXII-13; XXVI-49; XXVIII. 1-4.  
**BHUKTINATHA.** XX-29.  
**BHUMI SUTA.** A name for Mars. II-31.  
**BHUPATANA.** Some say that the Lagna at birth of a child is the time of its—. XIII-2.  
**BHUSHA.** A term to denote the 4th house. I-12.  
**BILE.** Mercury is a mixture of the 3 humours, wind,— and phlegm. II-11.  
 The Sun causes death through—. XIV-14.  
 The Sun causes fever dominated by excited—. XIV-2.  
 To suffer diseases arising from a morbid state of—and blood. XIX-20.  
 To suffer diseases arising from—. XXI-13, 20, 21.  
 To suffer diseases due to wind and—. XXI-32, 77, 82  
 To suffer pain owing to excess of—. XXI-29.  
 To suffer trouble through flow of blood and—. XXI-78.  
**BILIOUS.** Mars is—and cruel in nature. II-10.  
**BILIOUS COMPLAINTS.** To be bothered by—. XIX-9.  
**BILIOUS FEVER.** XIV-4, 14, 17.  
**BIPED SIGNS.** I-7; IV-6.

BIRD

**BIRD.** The particular—s. denoted by the several planets. II-17, 20.

The Yoga under which the previous birth of a person will be that of a—. XIV-28.

**BIRD DECANATES.** III-13.

**BIRTH.** —in a Lagna trine to the Adhana Lagna. XII-32.

— of a daughter. XXI-67.

— of a son to one's family. XX-6; XXI-79.

— of a very good son XXI-72, 74.

Demise of the father of a child soon after—. XVI-22.

Effect of—at the extreme and of a Rasi, a Gandantha, at the junction of any of the four corners identical with the conjunction or aspect by a malefic or when the Moon is in the fateful degree in any sign. XIII-9.

Past and future—s. XIV-27, 29.

Time when the—of a child may take place. XII-31, 33.

**BITTER.** II-31.

**BLACK.** Rahu is—in colour. II-33.

Saturn wears a—garment. II-14.

**BLACK GRAM.** The grain belonging to Rahu is—. II-28.

**BLACK SMITH.** II-20

**BLAME.** A name for the 8th house. I-14.

To get undeserved—. XIX-17.

**BLASPHEMOUS.** To be a—heretic XXV-16.

**BLAZING.** One of the ten Avasthas of a planet. III-18.

**BLEEDING.** To bring on—from rectum. XIV-10.

**BLOOD.** It is the Moon that causes impurity of—. XIV-3.

The Moon governs—. II-9.

To be bothered by impurity of—. XIX-9; XXI-13; XXVI-13.

To suffer diseases from a morbid state of bile and—. XIX-20.

Trouble through flow of—. XXI-78.

**BLOODLESSNESS.** XIV-14.

**BLOW.** To get a wound as a result of a—from a piece of wood or stone. XIV-8.

**BODILY SPLENDOUR.** Loss of—. XIV-7.

**BODY.** —of Kalapurusha I—4. Jupiter possesses a big—. II-12.

Ketu has an elevated—. II-34.

Rahu, Gulika and Ketu will cause trouble to the—. II-26.

Saturn has got a tall—full of arteries and veins. II-14.

The—and limbs of a person will be commensurate in their proportions with the rising sign. XVI-1.

The limbs and—of Venus are huge and his—has the colour of the Durva grass. II-13.

The Moon has a huge—. II-9.

The Moon represents the—. II-26.

The Sun causes burning of the whole—. XIV-2.

The Sun has a square-built—. II-8.

The Sun is the lord of the bones in the—. II-8.

To have a dwarfish—. XXV-13.

To have a—similar to a water pot. IX-11.

To have a deformed—. VIII-9.

To have a lean—. VIII-1.

To have a lean and frail—. IX-7

To have a symmetrical and shining—. IX-12.

To have one's—made white by the besmearing of sacred ashes. VI-29.

To have one's—soiled by puss from wounds, and the gait retarded to—ily weakness and wasted in the several constituent elements of the—. XXVI-15.

- To have wounds in the—. XXI-32.
- To possess a beautiful—. VI-3, 25; VII-13; VIII-17.
- To possess a strong—. VI-50.
- Trembling of the—. XXI-34.
- BOIL.** Death due to—s. XIV-18.
- To suffer from—. XXI-9.
- BOLD.** To be—. VIII-32.
- To speak—ly in an assembly. VI-16.
- BONDAGE.** To live by servile—. V-8.
- BONES.** Mars governs the marrow of the—and flesh. II-10.
- The Sun is the lord of the—in the body. II-8.
- BOUNTIFUL.** To be—. VI-7.
- BOUNTY.** To live at the—of another. VIII-29.
- BOWELS.** To be afflicted by a disease relating to the—|. VIII-31.
- BOXING.** To be clever in—. XVIII-3.
- BOYHOOD.** Condition when a planet is said to be in—. III-3.
- BRAHMAN.** Presiding deity of Jupiter and Ketu. II-27.
- BRAHMA.** —as lord of Shodasamsa. III-6.
- The condition under which a person goes to—loka. XIV-23.
- To be absorbed in the knowledge of the identity of the universe with—. VI-31.
- BRAHMIN.** Acquisition of money through—s. XXI-57.
- Adoration of the—. XXI-7, 59.
- Childlessness owing to the curse of a—. XII-22.
- Delight in worshipping Gods and—s. XXI-56.
- Devoted to the—s and the Gods. I-32.
- Harm resulting from the curse of—s and Gods. XIV-6.
- Honouring of—s. XIX-7.
- Matters relating to a— should be ascertained through Venus. II-19.
- Meeting with—s. XXI-12.
- Quarrel with a great—. XXI-67.
- Reverence to Gods and—s. II-5.
- The dwellings of Gods and—s. II-16.
- To be a wealthy—. XVIII-3.
- To be intent in worshipping Gods and—s. IX-7.
- To engage oneself in doing work for—s. and the Gods. VI-48.
- To get money through—s. XIX-24.
- To have access to—s. XIX-19.
- To have no reverence for—s. VI-23.
- To maintain oneself through the help of—s. V-6.
- To please hosts of—s. VI-53.
- To revere Gods and—s. VIII-4.
- To show reverence to—s. and Gods. XX-10.
- To worship the—s. and Gods. XXI-23.
- Troubles through dispute with—s. and Kshatriyas. XIV-9.
- Venus and Jupiter are—s. II-24.
- Worship of Gods and—. XXI-31, 41, 43, 45.
- BRAHMINICAL.** To shine with—lustre. VI-31.
- BRAIN FEVER.** Death by. XIV-18.
- BRAVE.** Not to be—. XXV-8.
- To be—. VI-2, 8; VIII-2, 8, 10, 11, 24; IX-7; XVI-5; XXV-11.
- BRAVERY.** To possess excessive—. XXI-20.
- BREACH.** Scandal due to a—of decorum. XIX-14.
- BREAST.** A designation for the  
anus. I-1

- The particular asterism resting on the—of a person during the transit of planets and the effects thereof. XXVI-35.
- BRIDGE. A term to denote the 4th house. I-12.
- BRIGHT. To be—in appearance. XI-3.
- BRIGHT HALF. Planets that are strong in the—of a month. IV-1.
- BROTHER. A clue to guess the number of one's—s. XXIV-9.  
A designation for the 3rd house. I-11.  
Acquisition of wealth through a—. V-1.  
Elder—. A term for the 11th house.  
Help to, or from, a—. XX-4.  
It is through Mars, that anything about one's—s. should be ascertained. II-3.  
Loss of—s. XVI-8.  
Mars causes quarrel with—s. XIV-4.  
Mars represents the youngest—and Jupiter, the eldest. II-25.  
Misunderstandings with one's—s. XXI-32.  
Separation from one's—s. XXI-21.  
The condition under which the prosperity of one's—s. is indicated. XVI-8.  
The number of—s. one may have. XVI-9.  
To ascertain all about one's father's—, character, etc. XV-22.  
To be helpful to one's—. XVI-7.  
To be hostile to one's—s. VIII-25.  
To be praised by one's—s. VI-47.  
To be without—s. XXV-10.  
To determine the effects (phalas) of one's—. XV-21.  
To divine all details about one's—. XV-25; XVI-12.
- To expect the demise of one's—. XX-16.  
To have a renowned—. VIII-14.  
To have—s. VIII-5.  
To have good—s. VIII-11.  
To have no—s. VI-60; VIII-8.  
To lose a—. VIII-29; XXV-15.  
To quarrel with one's—s and sons. XIX-20.  
Trouble and sickness to one's—. XXI-49.  
Trouble through, or to a—. XX-20.
- BROTHERHOOD. To be devoid of good—. VI-68.
- BUDDHIST. II-20; XXVII-5.
- BUDHA. I-6; II-4, 11, 21, 22, 24, 27.
- BUFFALO. Aquisition of—s. XIX-23; XX-9.  
Increase in—s. XXI-48.  
Re: a—, one ought to ascertain through Venus. II-19.  
Re: a—, one should guess through Saturn. II-7.  
Term for denoting the 5th house I-12.  
The full period of life of a—is 24 years. XXII-31.  
To earn through—s. V-7.
- BUG. II-20.
- B U L L S. Acquisition of—. XIX-23.  
Life period of—is 24 years. XII-31.
- BURDEN. To live by carrying—. V-8.
- BURNING. —of the whole body' XIV-2.
- BURNING SENSATION. To have a—. XIX-23.
- BURNT. Yoga for one's house being—. XVI-14.
- BUSINESS. Cleverness in doing any—. XXI-33.  
Failure of the—undertaken XIX-14; XXI-65; XXVI-23.



Gain of one's—. XXIII-11.

Success in—. XIX-6, 7.

To be intent on one's—. IX-9.

To be wearied by being engaged in a worthless and fruitless—. XXVI-23.

To bring to a successful termination any—originated by one—self XX-II.

To engage oneself in other's—. VIII-27.

To have obstacle to one's—. XXVI-18.

To have success in a—at the very outset. VI-65; VIII-7.

To suffer ruin of one's—. XXV-25; XXVI 45, 46.

BUTTOCKS. To have elevated IX-4.

## C

CALAMITY. III-10.

Happening of a great—. XXI-16, 22.

To be overcome by—ies. XVI-4.

To have—ies beyond number. XXI-24.

To suffer—. XXIV-42.

CALLING. XX-21.

CALM. One of the ten Avastthas of a planet. III-18.

CALUMNIATING. Saturn is exceedingly—. II-14.

CALUMNY. To have undeserved—XIX-17.

To suffer—. XX-18.

CAMEL. II-20.

The period of life of a—. XXII-31.

CANCER. Same as Kataka.

CAPABLE. One of the ten Avastthas of a planet. III-18.

CAPRICORN. Same as Makara.

CAPTIVITY. One's—ought to be guessed through Saturn. II-7.

CARBUNCLE. XIV-3, 11.

CARDINAL SIGNS. I-9.

CARNAL APPETITE. To suffer from—. XX-18.

CARRIAGE. To possess a—. XIX-16.

CASTE. Predications should be so declared as to fit in with one's—. XXI-84.

The—of Rahu II-33.

The—s. of the seven planets. II-24.

To know the particular—of the native in his past and future births. XIV-24, 29.

CAT. II-18.

CATARACT. To have a—in the eyes. VIII-1.

CATARRH. Death due to—. XIV-17.

CATTLE. Acquisition of—. XXI-17, 43.

All—will unite in one place. XXI-19.

Destruction of—. XX-16; XXI-25.

Loss of—. XXI-37, 74; XXVI-22.

Sickness to—. XXI-40.

To acquire more—. XIX-20.

To apprehend danger from—. XXVI-18.

To be rich in—. VI-48.

To possess—. IX-2.

CATTLE-FARMING. To get income through—. V-3.

CELEBRATED. To be widely—. VI-65.

CENSURE. II-7.

CENTIPED SIGNS. I-7.

CEREMONIES. —in honour of departed spirits. XII 24.

CESSATION. —of quarrels. XX-9.

CHAKRA

CHILDREN

CHAKRA. The number of years constituting the entire Ayus in a—. XXII-13, 14.

CHAKRA. To have in one's body marks of—. VI-30.

CHAMARA YOGA. VI-44.

CHANAKYA. XXII-24.

CHANDRA. II-2, 24, 36.

See under Moon.

CHANDRA AVASTTHAS. IV-16.

CHANDRAJA. II-31, 32.

CHANDRA KRIYADI. IV-12, 20

CHANDRA KRIYA PHALA. IV-13, 15.

CHANDRA VELA-PHALA. IV-17-19.

CHAPA. I-7.

CHARA RASI. I-9; XIII-14; XIV-27.

CHARA KARANAS. XII-15.

CHARACTER. —of planets. II-8, 14.

The Ayus is only for those who preserve the landmarks of—and conduct. XXII-32.

The Moon determines the—of one's heart. XV-15.

To ascertain one's father's—. XV-22.

To be of a spotless—. VI-15.

To be of a very good—. VI-25.

To be possessed of good—. VIII-10.

To be vile in—. III-14.

CHARACTERISTIC QUALITIES. XV-15.

CHARIOTS. To own—. XXV-30

CHARITABLE. To be—. VII-22.

CHARMING SPEECH. II-6.

CHARMS. To be clever in—and exorcising. VIII-15.

To be conversant with—or spells. VIII-12.

CHASTE. A woman to be—. XI-7.

CHASTITY. XI-1.

CHATAKA. BIRD. II-18.

CHATURASRA HOUSES. I-18.

CHATURDASI. XII-17.

CHATURTHI. XII-16.

CHATUSHPADASIGNS. I-7.

CHATUSHTAYA HOUSES. I-17.

CHEAT. To be a—. VI-62; XVIII-10.

CHEATING. To be clever in—others XVIII-4; XIX-9.

CHEEKS. To be liable to diseases affecting the—. XXI-76.  
To have large—. IX-5.

CHESHTABALA. IV-1, 2.

CHEST. Distribution of the stars over the—of a person during the transits of planets and the effects thereon. XXVI-35, 36, 37.

Jupiter has an elevated—. II-12.

To have a broad—. IX-8.

CHHATTRA YOGA. VI-44, 49.

CHHIDRA TITHI. XII-15, 16.

CHIEF. To become a—of one's family. XVIII-2.

To become a—or mayor of a City. VIII-20.

To become a friend of a renowned VI-63.

CHILD. Early destruction of a—. XIII-3, 4, 5, 8, 9, 12, 13, Conditions under which long life is secured to the—. XIII-21.

To be blessed with—ren. X-9.

To have a—late in life after a great effort. XII-4.

CHILDHOOD. XXVIII-1-4.

CHILDLESS. To be—. VIII-26; X-8; XVIII-14.

CHILDLESSNESS. —and its cause. XII-19, 21, 23.

CHILDLESS RASIS. XII-3, 4.

CHILDREN. XXVIII-1, 4.

A planet in a Suralokamsa secures to the native—. III-9.

Beneficial effect through one's—. XXI-41.

Birth of—. XIX-7, 11, 22; XXI-23, 29, 33, 43; XXVI-17, 19, 20, 21.

CHILDREN

CLOTH

—, male or female. XXII 11.  
 —should be declared through the 9th house in a woman's nativity. XI-1.  
 —to be troubled by gout. XIX-13.  
 Danger through— XIV-2.  
 Danger to—. XIV-8.  
 Destruction of—. IX-19.  
 Happiness to—. XIX-10.  
 Ills to—. XIV-9.  
 Separation from one's—. XXI-8.  
 Sickness to—. XIX-14; XX-20; XXI-11, 16, 36, 40, 49.  
 Suffering to—. XIX-18.  
 Loss of—. XXI-37; XXV-26; XXVI-22.  
 Misunderstandings with one's— XXI-32.  
 Not to have many—. XXV-8.  
 To be bereft of—. VI-11; VIII-3, 4, 9, 22, 24; X-2.  
 To be deserted by one's—. XXV-13.  
 To be destitute of—. XXI-83.  
 To be endowed with good—. XX-6.  
 To be happy with one's—. XXI-51.  
 To become mothers of— that are dead XI-9.  
 To have a few—. VIII-16.  
 To have a good number of—. VIII-12; XII-10.  
 To have a very limited number of—. XVIII-15.  
 To have—by a second wife. XII-5.  
 To have many—. VIII-27.  
 To live happily blessed with—. XVI-20.  
 To live in the company of one's—. XX-56, 80.  
 To lose—. VI-62, VIII-1, 30; XII-9; XIX-21.  
 To possess—. III-15; VI-3, 27, 34, 49, 51, 65; VIII-7, 14,

18, 19; X-10; XI-5; XII-3; XXVI-19.  
 To quarrel with one's... XIX-9; XXVI-17.  
 Trouble to—. XIX-23; XX-19; XXI-24, 42.  
 Yoga under which acquisition of—is assured. XII-1.  
 CHITTOTTHA. A name for the 7th house. I-13.  
 CHITTRA. Effect of birth in the asterism—. XI-9; XIII-8.  
 CHOJERA. XIV-14.  
 CHORA. A name for the 7th house. I-13.  
 CHOWRIES. To be endowed with waving—. VII-3.  
 To move in a palanquin with—. waving to and fro. VI-53.  
 To parade seated on the back of an elephant with— adorning on the two sides. VII-6.  
 CITY. To be a leader of a—. XVIII-3.  
 To be a mayor of a—. VIII-20, 27.  
 To be a watchman of a—. XVIII-12.  
 CITY FATHERS. To get honour from the—. XXI-81.  
 CLAN. To be the head of one's—. XVIII-27.  
 CLEAN. To be—. VI-2.  
 CLERICAL WORK. To earn through—. V-5.  
 CLEVER. To be—. III-8, 15, VI-2, 30; XVIII-8.  
 To be—in politics. XVI-6.  
 To be—in working in metals. XVIII-1.  
 CLEVERNESS. IX-14.  
 CLOTH. II-2, 6, 35.  
 acquisition of—s. XVI-13; XIX-7, 26; XXI-29, 43, 59.  
 Loss of—. XXI-8.  
 To be an adept in the dyeing of—. XVIII-2.  
 To be decorated with beautiful—s. VI-20.

To get new—s. XIX-22; XX-8; XXI-12, 15.

To have a profusion of—. XIX-19.

To have—s and ornaments. VI-48.

To have good—s. VIII-17.

To trade in—s. V-3.

To wear—s of variegated colour. VI-34.

CLOTHES. A designation to denote the 4th house. I-12.

CLOTHING. XXI-75.

COCK. II-18.

CODE. To become a proficient in the—of laws. XVI-6.

COHABITATION. Trouble in—. XIV-7.

COITION. Not to indulge much in—. XI-7.

COLIC. Death due to—. XIV-17.

COLOUR. II-13, 34; IX-13; XVI-1.

COMBUSTION. Effect of a planet in—. XX-30.

Reduction in the period of Ayur-days when a planet is in—. XXIV-29.

COMET. XXV-28.

COMFORT. —s of the couch. XIX-26; XXI-35, 75.

—s requisite for enjoyment XXI-81.

Personal—s. XIX-10.

To be blessed with material—s. VI-6.

To be endowed with happiness and—. III-11.

To be endowed with many—s. VIII-19.

To be intent on having all—s. XVIII-12.

To enjoy all—s III-15; VI-38; X-7; XIII-24; XVI-17.

To have various—s that wealth affords. XXI-29.

To secure the—s of one's sons. XXI-82.

COMMAND. A term to indicate the 10th house. I-15.

COMMANDER. Birth of a—. VI 42.

COMMENDATION. An expression to denote the 11th house. I-15.

COMMERCE. A term to signify the 10th house. I-15.

COMMODITIES. Acquisition of saleable—. XXI-45.

COMMON SIGNS. I-9.

COMPASSION. II-5.

CONCEPTION. Clearness of—. XXI-17.

Time favourable to—. XI-11.

Time when—may take place XII-12.

CONCH. II-12.

CONCH SHELL. Sounds of the—. VI 38.

CONDUCT. Course of—prescribed in the Vedas. VI-31.

The land-marks of character and—. XXII-32.

To shine in all one's courses of—. IX-14.

CONFIDENCE. To have—in one's speech. XIX 10.

CONFIDENT. One of the ten Avasthas of a planet. III-18.

CONFUSION. Sorrow and—to the person concerned. XIX-25.

CONJUNCTION. Effect of the 5th house or its lord being in—with male planets. XII-11.

Effect of the lord of the 5th being in—with the lords of the 12th, 6th or the 8th. XII-9.

Effect of the lords of the Lagna and the 6th house coming in—(while in transit). XVI-33.

Effect of the lord of the Lagna coming in—with the lord of any particular Bhava. XVI-35.

On—s of planets. XVIII-1-5; XXVIII 1-4.

Reduction by half of the period contributed by a planet when he is in—with another planet. XXIV-29.

Venus in—with a malefic in the 5th, 7th or 9th will make the native bereft of a wife. X-4.  
**CONNOISSEUR.** To be a good—in food VIII-14.  
**CONSTANCY.** Anything re: one's—should be guessed through Saturn. II-7.  
**CONSTITUTION.** To be endowed with a strong—. VI-68; VIII-5; XVI-17.  
**CONSUMPTION.** Death by—. XIV-19.  
 To be seized with—. XIV-11.  
 To suffer from—. XXI-4, 77.  
 To suffer from pulmonary—. XXI-7.  
**CONTENTED.** To be— VI-6.  
**CONTROL** To have one's senses under—. VI-31; XXII-32.  
**CONVERSANT.** To be—with everything. VIII-13.  
**COOK.** II-18; XVIII-4.  
**COOKING.** — as a source of income. V-4.  
**COOKING UTENSILS.** II-3.  
**COOLY LABOUR.** II-7.  
**COPPER.** II-1.  
 Acquisition of—. XXI-78.  
 To be a dealer in—. XVIII-7.  
**COPPER ORE.** II-1, 30.  
**CORAL.** II-29; XXI-60.  
 Income through trade on—s. V-3.  
**CORN.** A planet in a Suralokam-sa secures—to the native. III 9  
 Acquisition of—. XXI-28.  
 All—will unite in one place. XXI-19  
 Anything about—has to be determined through the Moon. II-2.  
 Loss of—. XXI-11, 52.  
 Phenomenal increase of—. XXI-56.  
 To have plenty of—. VI-46, 48.  
 To possess—. VIII-11, 14; IX-16.  
 To possess no wealth or—. XXV 9.

**CORPSE.** Fear by seeing—s' XIV-9.  
**COUCH.** Comforts of the—. XIX-26; XXI-35, 75.  
 Information re: one's—should be sought for through Venus. II-6.  
 To enjoy the happiness of the—. XXI-12, 43.  
**COUGH.** Death by— XIV-19.  
**COUNCILLOR.** The post of a— under a King. XX-6.  
**COUNTRY.** Absence from one's own—. XIX-17.  
 Mars represents the—of Behar. XIV-26.  
 Residence in a foreign—. XXI-27.  
 The—ies signified by the planets. II-28  
 The Direction of the—of the wife. X-12.  
 To earn in a place other than one's own native country. V-9.  
 To go out of one's own—. XXI-26.  
 To know the particular—of the individual in his past and future births. XIV-24.  
 To leave one's—. XXVI-18.  
 To suffer banishment from one's—. XIX-25.  
 Trouble in one's—. XIX-23.  
**COUPLE** The Yoga for a—being lucky and enjoy all comforts. X-7.  
 Yoga for the—not living together. XI-3.  
**COURAGE.** Anything about—should be ascertained through Mars. II 3.  
 —is signified by the 3rd house. I-11.  
 To ascertain one's own—. XV-15.  
 To be—ous VIII-12, 22.  
 To shine in—. IX-14.  
 Upaketu in the 3rd house makes the native—ous. XXV-26.

**COURSE OF CONDUCT.** To follow the right—VIII-16.

**COURTESAN.** Association with—s. XXI-40, 83.

Loss of bodily splendour as a result of intercourse with—s. XIV-7.

Re : a—. one ought to ascertain through Venus. II-19.

**COVETOUS.** To be—. IX-11.

**COW.** A planet in a Gopuramsa secures—s to the native. III-8.

About—s one ought to ascertain through the Moon. II-2.

About—one ought to ascertain through Venus. II-19.

Acquisition of —s. XVI-13 ; XIX-7, 23, 24 ; XX-9.

Childlessness owing to the killing of a—. XII-22.

—is denoted by the 4th house. I-12.

—s to go into the possession of others. XVI-14.

To earn through—s. V-7.

To obtain—s. XIX-12.

To possess—s. IX-2.

**COW-GRAM.** II-28.

**COW-HERD.** II-18.

**COW-KIND.** II-21.

**CRANE.** II-17.

**CREEDS.** A mendicant who does not know anything about the various—. XXVII-5.

**CRIMINAL.** To entangle oneself in—actions. VI-68.

**CROOKED.** To be—in one's views. IX-4.

To go in—ways. XXI-55.

**CROW.** II-20.

**CROWN.** VII-3.

**CRUEL.** A woman to be—beyond measure to her husband. XI-2. Acquisition of wealth through—deeds. XIX-6.

He who is born in a Daridra Yoga will be—. VI-68.

Mars is—in nature. II-10.

One's—ty should be ascertained through Mars. II-3.

Saturn is—. II-14.

To be—. VIII-10, 13 ; XVIII-1 ; XXV-8.

To be—hearted. VIII-1.

To be—in behaviour. III-12.

To be—in disposition. III-14.

To be—minded. VIII-23.

To be making money by—acts. XIX-18.

To do—actions. XIX-9.

To do acts. IX-8 ; XVIII-14.

**CUCKOO.** II-20.

**CULTIVATOR.** A—is denoted by the Moon. II-17.

To have misunderstandings with one's—s. XIX-21.

**CUNNING.** Rahu is—. II-33.

**CUPID.** To be equal to—in beauty. XXV-30.

**CURSE** Harm resulting from the—s of Brahmins and Gods. XIV-6.

Sonlessness due to the—of a serpent or that of a Brahmin. XII-22.

Sonlessness due to the—of the Manes. XII-20.

To be—d by the people. VIII-9.

**CUTANEOUS ERUPTION.** To suffer from—. XXI-9.

## D

**DAINTIES.** To feed others with all kinds of—in plenty. XX-6.

**AINYA YOGAS.** VI-32, 33.

**DAIVATA.** A name to denote the 9th house—I-14.

## DAKSHA KARNA

DAKSHA KARNA. A designation for the 3rd house. I-11.

DAKSHAKSHI. —signifies the 2nd house. I-10.

DAMA YOGA. VI-39, 40.

DAMSEL. Acquisition of an excellent—. XXI-81.

Acquisition of many—s. XXI-45.

Childlessness due to the murder of a—. XII-22.

Service under a—. V 3.

To be ever sporting with a—. VI-24.

To be loved by a beautiful—. VIII-6.

To enjoy comforts in the company of many beautiful—s. VI-38.

To obtain enjoyment in the company of young—s. XIX-12.

DANCER. About a—. one ought to ascertain through Venus. II-19.

To become a public—. XXVII-5.

DANCING. To be fond of—and music. VI-40.

To be versed in the art of—. XVIII-4.

To have a liking for music and—. IX-3.

DANCING HALL. The—is one of the places of Venus. II-16.

DANGER. —at all times from enemies. XXI-52.

—from fire. XIX-17; XXV-23.

—from fire to concealed wealth, grain, sons and wife. XIX-5.

—from poison. XIX-21; XXI-6.

—from poison, fire and weapon. XXI-36.

—from the authorities. XXI-5.

—from the sovereign, fire, thieves and serpents. XXI-71.

—from the sovereign, fire thieves and weapons. XXI-38.

—from thieves. XXI-47.

—from thunder. XXI-26.

—from thunderstorm. XXI-14.

—from water. XXI-18, 37.

—from weapons, fire, thieves, enemies, rulers. XXI-22.

—to life. XXI-42, 61; XXVI-24, 28, 33, 34, 35, 3<sup>9</sup>, 40.

—to one's lands and house. XX-16.

Mars causes—from fire, poison, weapons, leprosy, &c. XIV-4.

No—to life. XXVI-27.

The Moon causes—from water, Balagrahas, Durga, Kinnaras. female Yaksha &c. XIV-3.

The Sun causes—from wood, fire, weapon, poison, wife, children, quadruped, thief, the sovereign, &c. XIV-2.

The Sun's transit in the 9th house will cause—to the native. XXVI-11.

To apprehend—from cattle. XXVI-18.

To be exempt from distress and—. XXV-10.

To guess—or destruction for a person through Saturn's Ashtakavarga. XXIV-14.

Transits of planets over a Rasi containing benefic dots less than 28 in the Sarvashtaka varga produce—. XXIII-20.

DARIDRA YOGA. VI-57, 68.

DARIDRYA. —is denoted by the 12th house. I-16.

DARING. One's should be ascertained through Mars. II-3.

To acquire wealth by doing—deeds. VI-2.

To be capable of accomplishing—acts. XVI-7.

To be very—and rash. VIII-8.

To subdue one's enemies by doing—acts. XX-7.

DARK. II-14.

DARK HALF. IV-1.

DARK HOLES. II-16.

DARKNESS. II-20.

DASA. —(servant), a term to denote the 8th house. I-14.

DASA. X-13, 14; XIII-18, 25; XIX-1, 2, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; XX-2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 31, 32, 34, 35, 36, 39, 41, 42, 43, 44, 49, 53, 54, 55, 56, 58, 59, 60, 61; XXI-1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15, 17, 18, 19, 22, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 38, 39, 40, 48, 49, 53, 55, 58, 59, 69, 72, 72, 78, 82, 84; XXII-2, 4, 12, 16, 27; XXIV-4; XXVI-49; XXVIII-1-4.

DASAMSA. III-1, 2, 3, 6.

DASANATHA. XX-28, 29.

DASA PERIOD. XV-7, 8, 11, 12, 29; XXIV-32, 33; XXV-25.

DASA VARGAS. III-1.

DAUGHTER. Birth of a new—XXI-12.

Birth of—s. XII-11; XXI-67.

To be the father of many—s. XII-5.

DAY. II-24; IV-1; XVII-21, 25; XXIV-28, 32; XXV-2, 3.

DAY-BIRTH. XVI-23.

DAY-SIGNS. I-8; IV 6.

DAYADIN. XII-20; XXI-21; XXVI-19.

DEATH. A child to meet with its—at once. XIII-9, 12.

A planet weak in all the 10 Vargas will cause the—of the native. III-10.

—incidental to childhood—XXVIII-1-4.

—of one's friends. XXVI-18.

—of the mother. XVI-10.

—through quadrupeds. XXV 23.

—will happen in the Latta of Jupiter. XXVI 45-46.

Father's—should be determined from the 8th house from the Sun. XV-23.

Gulika's effects bring on—. XXV-21.

It is Saturn that settles the

cause of—of a person. XV-16.  
Malefics in Vedha to Adhana, Janma or Karma star bring about—. XXVI-27.

Mars' transit over the 1st and 2nd star reckoned from one's natal star brings about—. XXVI-37.

One's—should be guessed through Saturn. II-7.

Other conditions when—or similar untoward event should be expected. XXVI-29.

Sun while in transit if associated with a malefic and in Vedha causes—. XXVI-26.

The 8th house signifies—. I-14.

The lord of the Lagna when strong wards off—. XIII-21.

The manner in which a person meets with his—. XIV-12, 13, 14, 15, 17, 18, 19, 20, 21.

The 2nd and the 7th houses are termed—producing houses. XX-40.

Time of—of a relative signified by any Bhava. XX-58.

Time of—of a revered elder. XXI-68.

Time of—of one's brother. XVII 6.

Time of—of one's father. XVII-7.

Time of—of one's mother. XVII-7.

Time of—of one's son. XVII-8.

Time when one's—may take place XVII-2, 3, 4, 5, 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28; XX-18, 32, 40, 50; XXI-52.

DEBTS. —ought to be guessed through Saturn. II-7.

The 6th house signifies—. I-13.

Time when complete discharge of—will be made XX-9.

To be loaded with—. VI-68.

To contract—. IX-18

DECANATE. III-1, 11, 13, 14, 15, 17; X-1; XIII-13, 14, 19;



- XIV-12, 28; XVII-2, 3, 16, 19, 23, 28; XX-55; XXII-18; XXVII-3.
- DECAY. A Bhava suffers—. XV-2, 18;  
—of vital power. XXV-26.
- DECEITFUL. A woman to be—. XI-6.
- DECEPTION. To have aberration of mind through—. XX-17.  
To suffer—. XX-20.
- DECLINATION. IV-1.
- DECLINE. The 12th house signifies—. I-16.
- DECORUM. Scandal due to a breach of—. XIX-14
- DEFER. II-17.
- DEFEAT. —in battle. XXI-27.  
The 8th house signifies—. I-14  
To suffer—. XX-17.
- DEFINITIONS. XX-21; XXVIII-1-4.
- DEFORMED. A woman to have a—husband. XI-3  
To be—. VI-53; VIII-3.  
To be—in one's face. XXV-13.  
To have a—body. VIII-9, 28.  
To have—eyes. VIII-10.
- DEFORMITIES. XIV-4.
- DEGRADATION. Re: one's—should be guessed through Saturn. II-7.  
To have a—from one's position. IX-18.
- DEHA. I-10.
- DEITY. I-14; II-27; XII-9; XX-19.
- DEJECTED. To be—. VIII-11.
- DEJECTION. XXVI-13.
- DELIGHT. To—in everything. VI-9.
- DELIGHTED. One of the ten Avasthas of a planet. III-18.
- DELIVERY. A laboured—. XXI-69.
- DELUSION. Saturn brings on—. XIV-8.
- DEMISE. Bodily impurity arising from the—of one's relations XIV-9.
- of both, a woman and her husband. X-8.
- of the native. XIII-19.
- Funeral rites for the mother at the time of her—. XVI-11.
- Time when one's—will happen. XVII-20; XX-31, 40; XXIV-13, 15.
- Time when the—of one's brother may be expected. XX-16.
- Time when the—of one's father will happen. XXIV-3, 4, 5, 6.
- Time when the—of one's mother may be expected. XXIV-7.
- DEMONS. Fear from frightful— XIV-4.  
Harm from evil—. XIV-5.  
To be oppressed by—. VIII-26.
- DEMONOLOGY. To dabble in—. XXV-11.
- DEPENDANTS. Trouble to—. XXI-18.
- DEPRAVED. To be—. VIII-20; XXV-8.
- DEPRESSION. IV-7; VII-3, 12, 18, 26, 27, 28, 29, 30; IX-18, 20; X-3, 4, 8, 11, 15; XII-9, 12, 19; XIII-19; XIV-25, 28; XV-1, 3; XVI-4, 11, 18; XX-14, 22, 27, 28, 30, 35, 37, 38, 56, 57; XXII-23; XXIII-10; 23; XXIV-10, 29; XXVI-32.
- DESCENDING. —Dasa. XX-56.
- DESIRE. Accomplishment of one's—. XIX-11.  
A term denoting the 7th house. I-13.  
Failure of one's—. XXI-30.
- DESPISED. To be—. XX-17.  
To be—by all. XVIII-3.  
To be—by one's relations. VI-64.  
To be—by the wicked. VI-58.
- DESTITUTE. To be utterly—. IX-17.
- DESTRUCTION. III-10.  
—of a Bhava. XV-3, 4, 7, 8, 12, 19; XVIII-1; XX-35; XXV-22.

DESTRUCTION

DISEASE

—of cattle. XX-16; XXI-25.  
 —of one's enemies. XVI-18; XXI-82.  
 —of one's own self. XXI-63.  
 —of one's relations. XXI-70.  
 —of servants. XX-32  
 —of wealth. XXI-66.  
 Sun's transit over the natal star will cause. —XXVI-35.  
 To expect one's—. XXIV-14.  
 Woman to cause the—of her husband. XI-3.  
 DEVAGURU. I-6.  
 DEVALOKA. III-7, 9.  
 DEVEDYA. II-29.  
 DEVOTION. —to one's duty. XIX-6.  
 Intense—in the worship of Gods and Brahmins. XXI-15.  
 DEVOUT To become a miserable—. XXVII 6.  
 DHAIRYA. A designation for the 3rd house. I-11.  
 DHAL. II-28.  
 DHANUS I-7, 8; IV-5; VII-9, 10; IX-9; XIV-19; XVIII-10; XXII-1; XXIV-25.  
 DHATU. I-9.  
 DHATRU. II-27.  
 DHENU YOGA. VI-44, 46.  
 DHI. A term to denote the 5th house. I-12.  
 DHUMA. XVII 10; XXV-1, 5, 22, 23, 27, 28.  
 DHUMAKETU. XXV-29.  
 DIABETES. Danger from—. XXI 55.  
 To suffer from—. VI-64.  
 DIAMOND. II-29.  
 DIARRHOEA. —may be expected through the Moon. XIV-3.  
 Mars during his transit in the 4th house will cause—. XXVI-13.  
 To suffer from—. XXI-77.  
 DIGBALA. IV-1, 2, 5, 24; VII-4.  
 DIGNIFIED. To be—. VI-24.  
 DIGNITY. One's—has to be

ascertained through the Sun. II-1.  
 To be endowed with power and—. III-8.  
 To command—. XIX-22, 26.  
 DIKSHA CEREMONY. XXVII 5  
 DILAPIDATED. Yoga for one's house to be old and—. XVI-14.  
 DINA. —(day). II-24.  
 DINA MRITYU. XIII-8.  
 DINAPATI. II-17.  
 DINAPABALA. IV-1, 5.  
 DINA ROGA. XIII-8.  
 DIRECTION. —in which one's wife should happen to be born. XXIV-12.  
 —of the individual in his past and future births. XIV-24.  
 —of the signs. I-9.  
 The—of the country of the wife. X-12.  
 DIRECTIONAL STRENGTH. IV-1, 2, 5, 24.  
 DIRECTOR. To be a—. VI-22.  
 DIRGHAYUS. XIII-14.  
 DIRTY. Saturn is—. II-14.  
 DISAPPOINTMENT. General—will mark the Sun's transit in the 9th house. XXVI-11.  
 To meet with—in all one's undertakings. VIII-31.  
 DISASTER. —to one's friends. XXI-37.  
 DISC. XXV-28.  
 DISCHARGE. Complete—of one's debts. XX-9.  
 DISCIPLES. To have a good number of—. VI-31.  
 DISCOMFITURE. To meet with—. XX-16.  
 DISCRIMINATION. XV-15.  
 DISCUSSION. XXV-9.  
 DISEASE. Allayment of—. XXVI-14.  
 Cessation of —s. XXI:20.  
 Danger from—a. XXI-53; XXVI-18.

Death by—of the spleen. XIV-18.  
—s arising through wind and phlegm. XXI-65.  
—due to excessive heat. XIX-17.  
—due to phlegmatic disorder. XXI-35  
—s to one's elders or youngsters in the family. XXI-47.  
—s to relations. XXI-14.  
—s to wife and children. XXI-36.  
Freedom from—s. XXI-31; XXVI-11, 12.  
Rahu has skin—. II-33.  
The particular—s causing the death of a person. XIV-12, 13.  
The—s caused by Mars. XIV-4.  
The—s caused by Mercury. XIV-5.  
The—s caused by the Moon. XIV-3.  
The—s caused by Jupiter. XIV-6.  
The—s caused by Saturn. XIV-8.  
The—s caused by the Sun. XIV-2.  
The—s caused by Venus. XIV-7.  
The 6th house is known as house of—. I-13.  
Time when—s will happen. XX-21.  
To ascertain one's—XV-15, 23.  
To be afflicted by a—relating to the bowels. VIII-31.  
To be free from—. VI-11, 24; VIII-24; XIII-24.  
To be liable to—caused by wind and fire. XXI-50.  
To be tormented by—s resulting from wind, heat and phlegm XIX-24.  
To be troubled through—s arising from wind and bile. XXI-82.

To become liable to—s affecting the eyes. XXI-76.  
To cause—in the stomach. VIII-30.  
To divine about one's—s. XIV-1.  
To have—in the belly. XXI-22.  
To suffer affliction through—VIII-9.  
To suffer calamity or—. XXIV-42.  
To suffer—s arising from a morbid state of bile and blood. XIX-20.  
To suffer—in some limb. XXI-83.  
To suffer from a—due to wind and bile. XXI-32  
To suffer from a poisonous—. XXV-17.  
To suffer from a terrible—. XIX-21; XXI-38.  
To suffer from—. III-10; VIII-7, 25; XVI-4; XX-15, 17, 18; XXI-5; XXVI-9, 10, 19, 22, 23.  
To suffer from—arising out of the three humours. XXI-9.  
To suffer from—arising from bile, heat and blood. XXI-13; XXVI-13.  
To suffer from—s arising out of excess of bile and heat XXI-21.  
To suffer from—s arising from water. XXI-4.  
To suffer from—s at a very early age. IX-8.  
To suffer from—s caused by excessive heat. XXVI-16.  
To suffer from—s caused by the three humours. XXI-41, 49.  
To suffer from—of the spleen. XXI-77.  
To suffer from ear—. XX-20; XXI-7.  
To suffer from eye—. XIV-10.  
To suffer from—through females XXI-8.

- To suffer through a—in the private parts. XIV-11.  
 Trouble through various kinds of—s. XXI 16.  
**DISHONEST.** A woman to be—. XI-6.  
**DISHONOUR.** To be mentally afflicted owing to public—. VI-10.  
 To suffer from—. XX-20.  
**DISMISSAL.** —from an office. XIX-14.  
**DISOBEDIENT.** To be—to one's mother. XVIII 2.  
**DISPLEASURE.** Childlessness due to the -of one's mother. XII-20.  
 To incur the—of one's sovereign. VIII-3; XIX-5; XX17.  
**DISPOSITION.** A woman to of be of a masculine—. XI-7.  
 A woman to be of a virtuous—. XI-5, 10.  
 Saturn is of a slow—. II-14.  
 To be of a forgiving—. IX-2.  
 To be of a good—. X-3.  
 To be of a righteous—. VI-3.  
 To be wicked in—. VI-4.  
 To have a base—of mind. IX-17.  
 To become bad in one's—. XIX-21.  
**DISPUTES.** To become angry through - VIII-12  
**DISRESPECT.** To be treated with—. VIII-14.  
 To suffer -. VIII 15, 31.  
**DISTANCES.** To walk long—. IX-18.  
**DISTRESS.** —through relations. XXI-47.  
 —to one's son-in-law. XX-18.  
 Planets in certain Bhavas cause —. XV-26.  
 To be exempt from—. XXV-10.  
 To cause—to one's mother. XX-16; XXV-15.  
 To endure much—. VI-33, 64; VIII-15.  
**DISTRESSED.** One of the 10 Avastthas of a planet. III-19.  
 To be—. VIII-22.  
**DIURNAL RASIS.** I-8.  
**DOCUMENT.** I-10.  
**DOGS.** XXII-31.  
**DRAMATURGY** VI-27.  
**DREAMS.** XIV-5.  
**DREKKANA.** III-1, 4, 6; IV 3; XVII-10, 12.  
**DREKKANABALA.** IV-3.  
**DRESS.** To—oneself beautifully. VIII-12.  
**DRIGBALA.** IV-24.  
**DRINK.** Acquisition of food,—. XXI-43.  
 —signifies the 2nd house. I-10.  
 To be a dealer in—s. XVIII-2.  
 To come to grief through—ing. XXI-41.  
 To command good food,—. VI-46.  
 To have good food and—. XXI-60.  
 To take to intoxicating—s. XXI-40.  
**DRISHTI.** IV-9.  
**DROOPING.** To 'have one's shoulders and arms—. IX-6.  
**DROWNING.** Death by—. XIV-19.  
**DROWSINESS.** XIV-3.  
**DRUGS** To be a dealer in—. XVIII-3.  
**DRUNKENNESS.** To be distinguished by—. XXV-10.  
**DUAL.** X-5; XVI-3.  
**DUBIOUS.** To be—in one's speech. VIII-25  
**DUHKHA.** A designation for the 12th house. I-16.  
**DUHKHITA.** One of the 10 Avastthas of a planet. III-19.  
**DULL-HEADED.** II-14.  
**DUPED.** To be—by others. XXVI-9.  
**DURGA.** XIV-3.  
**DURUDHARA YOGA.** VI-5, 7.

DURVA. II-11, 13.

DURYOGA. VI-57, 67, 70; VII-2.

DUSCHIKYA. A term to denote the 3rd house. I-11.

DUSHKRITI YOGA. VI-57, 64.

DUSHKRITYA. I-13.

DUSSTHA. II-36.

DUSSTTHANAS. I-17; XII-2; XV-9, 10, 29; XVI-10, 14, 18, 22, 25; XX-16, 24; XXIII-24.

DUTY. Success in one's moral—. XXI-64.

To be devoted to one's—ies. XVIII-13, 15; XIX-6; XXI-59.

DWADASAMSA. III-1, 4, 15; IV-3; XII-33; XIII-14; XVII-4, 12; XVIII-16.

DWADASI. XII-17.

DWANDWA. I 9; XIII-14.

DWARABHA. I-9.

DWARFISH. To have a —body XXV-13.

DWELLING. XIX-26.

DYEING. To be an adept in the—of cloths. XVIII-2.

DYSENTERY. To suffer from—. VIII-6; XXVI-13.

DYUNA. A term denoting the 7th house. I-13.

DYUSAMJNA. I-8.

## E

EAR. Left—. I-15.

Right—. I-11.

To have disease in the— XXI-7.

To possess big—s. IX 9.

EAR DISEASE. To suffer from—. VIII 27; XIV-10; XIX-22; XX-20; XXI-23.

EAR-TROUBLE. Re:—, one should ascertain through Jupiter. XIV-6.

To suffer from—s. VI 68.

EARNING. V-9

EARTH. II-3, 27; VI-36; VIII-18; XIV-23; XVIII-10.

EARTHEN JARS. To be a dealer in—. XVIII-2.

EASEMENTS. Enjoyment of various XXI-80.

EAST. Signs governing—. I-9.

EASTERN QUARTER. II-15.

EAT. The 2nd house signifies—. I-10.

To be a voracious—er. VIII-22.

To be ever—ing at other's tables VIII-28.

To—much. XXV-8.

To—sparingly. IX-1.

ECLIPSE. XXVI-29.

ECLIPSED. IV-7; IX-9, 19;

X-4, 15; XII-9, 19; XIII-19; XV-1; XVI-18; XX-14, 22, 57; XXII-18, 20, 27; XXVI-32.

EDUCATION. To have a good— all round. VI-46.

EFFECT. VIII-34, 35; XV-14, 20, 28; XVIII-17; XX-1, 29, 36, 37, 39, 43, 44, 48, 49, 51, 57, 60, 63; XXI-1, 41, 84; XXII-3, 15; XXIII-1, 10, 12, 14, 20; XXIV-39; XXV-6, 21, 25; XXVI-1, 5, 12, 13, 24, 25, 30, 32, 35, 41; XXVIII-1-4.

EIGHTH HOUSE. XII-4, 6, 9, 19; XV-3, 5, 6, 7, 8, 9, 10, 18, 19, 23, 26; XVI-2, 11, 21, 34; XVII-1, 2, 3, 4, 5, 15, 16, 17, 18, 19, 20, 23, 24, 26, 28; XX-9, 14, 18, 22, 23, 29, 31, 32, 40, 41, 55; XXIV-8, 13, 15, 40; XXV-13; XXVI-2, 4, 6, 7, 8, 10, 15, 19, 21, 22.

Affliction of the—in a female's nativity. X 7.

Death to be predicted through the effect arising from the—or the Navamsa Rasi occupied by the lord of the—. XIV-16.

- Effect of a malefic in the of a woman's nativity. XI-3.  
 Effect of the—being owned as also occupied by a malefic. XIV-20.  
 Effect of  
 Jupiter in the—. VIII-15; XIV-11.  
 Ketu in the—. VIII-31; XIV-11.  
 Lord of the—in the 7th. X-2.  
 Malefics in depression in the—. X-8.  
 Mars in the—. VIII-9; XIV-11.  
 Mercury in the—. VIII-12.  
 Rahu in the—. VIII-26; XIV-11.  
 Saturn in the—. VIII-23; XIV-11.  
 The Moon in the—. VIII-7.  
 The Sun in the—. VIII-3; XIV-11.  
 Manner of death to be guessed through the. XIV-12, 13.  
 Moon at birth attaining the fatal degree in the—causes the death of the child soon. XIII-9.  
 Period of happy life of a woman with her husband depends on the strength derived by the—from benefics. XI-10  
 Weak Moon or a malefic in the—causes early death. XIII-12.  
 Woman's prosperity has to be deduced from the—. XI-1.  
**EKADHIPATYA REDUCTION.** XXIV-18, 19, 20, 21, 22.  
**ELDER.** Adoration of—s. XXI-7.  
 Death of a reverend— XXI-68.  
 Death of one of the—s. XX-19.  
 Demise of parents and—s. XIX-26.  
 Disease to one's—s. XXI-47.  
 Favour from—s. XIX-10.  
 Injury to one's—s. XXI-34, 46.  
 Loss of—s. XXI-22, 42.  
 Sickness to—s. XXI-10, 52.  
 To despise—s. VI-66.  
 To suffer separation from one's—s. XIX-22.  
 Troubles arising from serious offences done to—s. XIV-6  
 Trouble from—s. XXI-76.  
 Trouble to one's—s. XXI-24, 25.  
**ELDER BROTHER** 11th house signifies—. I-15.  
**ELDEST BROTHER.** Death of one's—. XI-9.  
**ELEPHANTS.** II-20; III-9; V-7; VI-24, 38, 48; VII-1, 6, 7, 11, 19, 20, 21; XVI-13; XIX-11; XXI-17, 25, 35, 60; XXII-31; XXV-30.  
**ELEVATION.** XX 9.  
**ELEVENTH HOUSE.** VII-16, 24, 25; VIII-4, 7, 10, 13, 16, 19, 24, 27, 33; X 5, 10; XII-4; XIV-10; XV-7, 24; XVI-29; XX-12, 20, 25, 26, 36, 41, 59; XXIV-38; XXV-13; XXVI-2, 3, 4, 5, 6, 7, 8, 11, 16, 20, 21, 23.  
**ELOQUENCE.** II-4; XX-3.  
**ELOQUENT.** To be—in one's speech. VI-9; VIII-13; IX-9; XVIII-4.  
**EMANCIPATION.** XXVII-1.  
**EMBARRASSMENT.** XXVI-10.  
**EMERALD.** II-29.  
**EMINENCE.** XX-2; XXI-40.  
**EMOTIONAL.** VI-16.  
**EMPEROR.** VI-4; VII-13, 16, 27, 29, 30.  
**EMPLOYMENT.** XXVI-23.  
**END.** IX 19.  
**ENEMY.** I-13; II-3, 21; XII-20; XXV-12, 26.  
 —ies. VI-2, 11, 16, 33, 43, 59, 60, 63; VII-8, 10, 12; VIII-15, 18, 22, 24, 26, 30; IX-9, 12, 17; XIV-2, 4, 9, 18; XV-23; XVI-16, 19; XIX-20, 21; XX-7, 16, 23, 25, 28; XXI-4, 5, 6, 7, 10, 13, 14, 20, 21, 22, 24, 25, 29, 34, 36, 45, 46, 47, 50, 52, 54, 64, 66, 70, 71, 73, 74, 79, 82; XXVI-9, 10, 14, 17, 19, 36.

**ENERGETIC.** VIII-32.  
**ENERGY.** II-3.  
**ENJOY.** VIII-33.  
**ENJOYMENT.** VI-18, 22, 40, 63;  
 VIII-11, 21; IX-6; XIX-12,  
 19; XXI 80, 81; XXVI-21.  
**ENLIVENING.** XXV-21.  
**ENMITY.** XVI-34.  
**ENTRAILS.** XIV-6.  
**ENUMERATING.** VI-27.  
**ENVY.** XVI-34.  
**EPILEPSY.** XIV-2, 4.  
**EQUIVOCAL.** To be—in one's  
 speech. VIII-25.  
**ESTABLISHED USAGE.** To fol-  
 low the—VI-53.  
**ESTEEM.** XXI 39.  
**EULOGY.** II-4.  
**EUNUCH.** II-27; XI-6.  
**EVEN HOUSE.** XV-11.  
**EVEN RASI.** X-9.  
**EVIL.** XI-1; XX-41, 45, 50;  
 XXV-18, 19, 27  
**EVIL ADVISER.** XXVII-5.  
**EVIL COUNSEL.** XX-16.  
**EVIL COURSE.** VIII-21.  
**EVIL DEEDS.** XXI-40.  
**EVIL-MINDED.** VIII-22, 30.  
**EVIL SPIRITS.** XIV-4.  
**EVIL TALK.** XIX-13.  
**EVIL TIDINGS.** XX-15, 20.  
**EXALTATION.** IV-1, 2, 4; VII-  
 1, 2, 6, 7, 10, 15, 16, 21, 22,  
 26, 27, 30; VIII-20; IX-14,  
 20; X-11; XII-26; XIV-22,  
 25, 28; XV-13, 18; XVI-2,  
 27; XX-14, 25, 26, 30, 34, 36,  
 37, 38, 56, 61; XXII-18, 20,  
 23; XXIII-24; XXV-30;  
 XXVI-31.  
**EXALTATION SIGNS.** I-6.  
**EXALTED POSITION.** XIX-10.  
**EXCELLENT QUALITIES.** XI-2.  
**EXECUTIONER.** V-8.  
**EXERTION.** II-1; V-9.  
**EXIT.** XXI-26; XXVIII-1-4.

**'EXORCISING.** VIII-15.  
**EXPENDITURE.** XV-24; XXI-  
 8; XXIII-11; XXV-14;  
 XXVI, 12, 18, 24.  
**EXPENSES.** XXI-40.  
**EXPERIENCE.** XXI-33.  
**EXTOLLED.** VI-4; VII-9.  
**EXUDATION.** XIV-7.  
**EYE.** XXVI-35, 36, 37, 38, 39, 40.  
 A severe hurt to the—XXI-46.  
 —trouble. XIV-2, 7; XX-15;  
 XXI-38.  
 Inflammation of the s. XXI-  
 18.  
 Mars originates—disease. XIV-  
 4.  
 Mercury brings on—disease.  
 XIV 5.  
 The Moon represents the left—  
 II-25.  
 The right—is signified by the  
 2nd house. I-10, and is represen-  
 ted by the Sun. II-25.  
 The Sun and Mars govern  
 the—s. II-26.  
 The 12th house signifies the  
 left—. I-16.  
 To have bad—s. VI-59.  
 To have cataract in the—s.  
 VIII-1.  
 To have defective—sight. VIII-  
 3, 4.  
 To have deformed—s. VIII-10.  
 To have expansive—s. IX-8.  
 To have intense pain in the—s.  
 XXI-36.  
 To have reddish—IX-5.  
 To have round—s. IX-1.  
 To possess black—s. IX-3.  
 To possess very good—s. XI-  
 12.  
 To suffer from diseases relating  
 to the—. XIX-21; XXI-22,  
 52, 76.  
 To suffer from—complaints.  
 XXI-6, 40, 61, 63.

To suffer from—disease. VIII-1, 33; XIV-10; XVIII 7; XXVI 15.

Trouble to the—s. XXI-54, 62.

## F

FACE. Distribution of the stars on one's and the effects of transits of planets on them. XXVI-35 40.

The 2nd house signifies—. I-10.  
To be deformed in one's—. XXV-13.

To have a big—. IX-2.

To have a broad—. VI-2; IX-5.

To have a long—. IX-9.

To have an ugly—. VIII-21; XXV 26.

To suffer from diseases in the—. VIII-25.

Venus causes marks on the—. II-32.

FACILITIES. To command all— for getting good materials. VIII-33.

FACTORS. Rasi and Planetary—. XXIV-23, 24, 25.

FAILING. One of the 10 Avasthas of a planet. III-19, 20.

FAILURE. —of one's business XIX-14; XXI-65; XXVI-28.

FAINT. To look—due to modesty. IX-6.

FAINTING. Diseases arising from—. XIV-6.

FAIL. A fall from one's position. XXVI-33.

Death due by a—from a height. XIV-18.

To be hit by a—. XXV-25.

To have a—. XXV-24.

Signs of—. I-6

FALLACIOUSLY. To argue—. VI-68.

FALSEHOOD. Influx of money through—. XIX-9.  
Rahu speaks—. II-33.

To earn one's livelihood by uttering—. V-2.

To speak—s. IX-1; XVI-6.

FAME. Acquisition of—. XXI-44, 45.

It is from the Moon, that one's— should be ascertained. II-2.

Ketu in the 3rd house confers— on the native. VIII-29.

One whose—has spread over the 3 worlds. VI-27.

One's—to be at the lowest, middling or highest. VI-18.

The 10th house signifies—. I-15.

To attain everlasting—. VIII-30.

To be endowed with—. XVIII-2.

To be known to—. VI-6.

To get great—through learning. XXI-57.

To have—. VI-63; VIII-4; IX-14.

To have—got in war. XXI-28.

To have immense—. VII-17, 18.

To have wide—. XIX-6, 10; XXI-82.

FAMILY. VI-25, 46, 55; VIII-12; XIII-8; XVI-2, 5; XVIII-2; XIX-17; XX-3, 6, 15; XXI-10, 40, 70, 76.

FAMILY EXTINCTION. XII-6.

FAMILY TRADITIONS. VI-53.

FAMOUS. To become—. VI-3, 9, 15, 20, 42, 45, 47; VII-29; VIII-3, 9, 16, 27; XVI-4; XVIII-1.

To have a husband who is—. XI-3.



A woman to become—. XI-6.

FAN. II-2.

FAR SIGHTED. To be—. XVI-5.

FAST. To be—in walking. IX-4.

FATAL DASAS. XX-24.

FATHER. Acquisition of wealth from—. V-1.

All about one's—should be ascertained through the Sun. II-1; XV-15.

Death of a relative who was equal to a— XXVI-23.

Exit of one's—if born under certain stars. XIII-8.

Exit of one's father soon after marriage if his wife is born under certain fateful stars. XI-9.

The demise of one's—soon after his birth. XVI-22.

The house denoting the—'s in the Ashtakavarga chart. XXIV-1.

The 9th house denotes—. I-14.

The planets playing the role of—. II-25.

Time of demise of one's—. XVII-7; XX-19.

Time when anything untoward to one's—, or his demise will happen. XXIV-2, 3, 4, 6.

To be bereft of—. VIII-24, 32.

To be more munificent than one's—. VIII-15.

To become a—of twins. XVIII-9.

To conjecture about—'s appearance prosperity, brothers, character, etc. XV-22, 23, 24.

To guess the effects of one's—. XV-21.

To guess all about one's—through the Karaka planet owning the Bhava. XVI-12.

To hate one's—. VIII-4.

To kill one's—. XXV-15.

To shine better than one's—. VI-51.

Yoga for the—of the native to live for a long time. XVI-23.

FATHER'S FATHERS XV 24.

FATHER'S SINS XIII-4.

FATHERLESS. VIII-10.

FATIGUE VI-60; VIII-11; XXVI-9, 19.

FAULTS XXV-26.

FAVOUR. XIX-10.

FAVOURITE. IX-9.

FEAR. I-13; II-7; VIII-5, 21; XX-15; XXI-24, 25, 40, 53, 64; XXIII-11; XXVI-10, 12, 13, 17, 20, 22, 26, 36, 37, 45, 46.

FEARLESS. VI 11, 65; VIII-16; XVI-2; XVIII-7.

FECUNDITY. XII-14.

FEET. IX-8; XXVI-35, 36 37, 38.

FEMALE. II-15, 17, 27; VI-15, 61; VIII-18, 19; XI-1, 3; XII-12; XIX-23, 25, 26; XX-5; XXI-8, 31, 78; XXIII-11.

FEMALE AMSA. XII-11.

FEMALE CHILDREN. XXI-69.

FEMALE DEITIES. XIV-7.

FEMALE GHOSTS. XIV-7.

FEMALE HOROSCOPY. XXVIII-1-4.

FEMALE PLANETS. IV-3; XII-11.

FEMALE RASI. XII-11.

FEMALE SIGNS. I-9.

FEMALE SOCIETY. XXI-49.

FERRY. XXI-19.

FESTIVITIES. VI-55.

FETTERS. III-13.

FEVER. XIV-2, 5, 6, 11, 18, 19; XIX-9; XXI-3, 14, 34, 54, 55, 66; XXVI 11, 14, 15.

FICKLE. IX-1.

FICKLE - MINDED. VI-56; XVIII 2; XXV-11.

FIERCE. II-14.

FIERCE SIGNS. I-9.

FIERY PITS. XIV-5.

FIFTH HOUSE. VII-25; VIII-3, 6, 9, 12, 15, 18, 22, 26, 30; X-1, 2, 4, 9; XI-4; XII-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 21, 22, 25, 26, 27, 28, 29; XIII-12, 13, 24; XIV-10, 24, 27, 28, 29; XV-6, 10, 23, 26, 29; XVI-15; XX-6, 17, 46; XXIV-10; XXV-11; XXVI-2, 3, 4, 5, 6, 7, 8, 10, 14, 19, 21, 22.

FIGHT. XIX-23

FIGHTING. V-4; XVIII-12, 14, XIX-9, 18.

FILTH. XXI-8.

FINANCE XXVI-23.

FINE ARTS. II-4.

FIRE II-3, 15, 27; XIV-2, 4, 5, 14, 17, 20; XIX-5, 9, 14, 17, 18; XXI-21, 22, 26, 34, 36, 38, 50, 54, 62, 70, 71, 79, 83; XXV-17, 23.

FIRM-MINDED. IX-5.

FIRST HOUSE VII-13, 19, 20, 26; VIII-1, 5, 8, 11, 14, 17, 20, 25, 28; X-2; XII-6, 8, 25, 26, 27; XIII-12, 24; XXVI-2, 4, 6, 8.

FIRST MATURITY. XII-34.

FIXED SIGNS. I-9; XVI-3.

FLAVOURS. II-31.

FLESH. II-10.

FLOWERS. II 2, 6; IX-11; XII-21; XIX-19.

FOE. V-1; VI 50, 65; XV-15; XXV-11.

FOOD. I-10; VI-3; VIII-14, 29; IX-6, 17; XIV-15; XIX-7; XXI-14, 43, 60.

FOOD AND DRINK. XXI-14; XXVII-6.

FOOL. VI-33; VIII-25; XVI-6; XVIII-12.

FOREIGN COUNTRY. Residence in a—. VIII-21; XXI-27.

FOREIGN PLACE. VIII 29; XX-19; XXVI-36, 37.

FOREIGN TRAVEL. XXI-68.

FOREIGNERS. XIV-26.

FOREST. II-1; VIII-3; IX-5; XIX-6.

FOREST REGIONS. XIV-26.

FORGIVING. IX-2.

FORM. II 8, 14; IX-13.

FORMULAS. XXII-4, 11, 13, 14.

FORTUNATE. VI-6, 12, 27; VIII-14; IX-10, 12; X-3; XI-5; XVI-2.

FORTUNATE MAN. VI-4.

FORTUNE About one's—. one ought to divine from the Sun. XV-15.

Moon's transit over the Janma Rasi will cause dawning of—. XXVI-12

To be bereft of—. VIII-24.

To take delight in (enjoying) other's— XIX-9.

FOSTER-FATHER XVI-25.

FOUL MOUTHED. VIII-16.

FOUL-TONGUED. VI-33; XX-15.

FOURTH HOUSE. VII-24; VIII-2, 6, 8, 11, 14, 17, 22, 25, 29; X-1; XI-1, 4, 5; XII-6, 7; XIII 24; XV-2 6, 22, 26; XVI-10, 11, 12, 13, 14, 17; XX-16; XXIV-4, 7, 9; XXV-11; XXVI-2, 3, 4, 6, 7, 8, 9, 13, 18, 21, 22.

FRAIL. IX-7.

FRAUD. V-2.

FRIEND. I-11; II-4, 21; V-1; XX 16.

FRIEND OF A KING. III-8, 10; XVIII-14.

FRIENDLY. XIV-25; XV-7; XXIII-10; XXV-30.

FRIENDLY HOUSE. IV-7; XIV-22; XV-13, 18; XX-14.

FRIENDLY PLANET. XX 59

FRIENDLY SIGN. XX-30, 34, 36.

FRIENDS. VI-61, 63; VIII-2, 3, 6, 8, 10, 11, 14, 19, 24, 25, 31; IX-4, 16, 17; XIV-4; XV-15; XIX-10, 11, 21, 22; XXI-4, 10, 15, 16, 19, 23, 33, 34, 37, 42, 49, 51, 53, 59, 66; XXVI-11, 18, 21, 22.

FRIENDSHIP. II-21, 22, 23, 35;  
IX-16; XIV-7; XVI-34;  
XX-4, 5; XXI-48; XXVI-19.  
FRUITS. II-2; V-8.  
FRUIT TREES. V-2.  
FRUITLESS. VI-67; XX-19.  
FULFILMENT. I-15.

FULL LIFE PERIOD. XXII-31.  
FULLNESS. XV-18.  
FUME CLOUDS. XXV-28.  
FUN. II-11.  
FUNERAL RITES. XVI-11;  
XX-15; XXVI-22.  
FUTURE BIRTH. VI-24, 27, 28.

## G

GAIN.—in one's business XXIII-11; XXV-26; XXVI-14, 16, 17, 21, 24, 35, 36, 37, 38, 39, 40.

Information regarding the father's—s to be sought for from the 11th house from the Sun. XV-24.

The 11th house signifies—. I-15.  
To have pecuniary losses and—s IX-11.

GAIT. I-15.

GAMANA. I-15.

GAMBLER. XI-3; XVIII-3.

GAMBLING. To come to grief through—XXI-41.

To earn by—V-2;

GANDANTA. XIII-9.

GANDHA. II-26.

GANDHARVAS. XIV 4, 5,

GARBHABHA. I-9.

GARMENT. II-9, 10, 13, 36.

GARUDA. II-18, 29; XII-20.

GEESHPATI. II-16, 32.

GEHA. I-11.

GEMINI. Same as Mithuna.

GEMS. VI-46, 48; XIX-7, 12, 26; XX-26.

GENERATING ORGAN. XXVI-38.

GENERATION. XXVI-35,

GENEROUS. II-10; VII-22.

GENIUS. To conjecture about one's own—. XV-16.

GENTLE. To be— VI-12.

To be—in speech. VI-31, 33.

GHATA. A name for Sign Kumbha. I-7.

GIDDINESS. — is indicated by Jupiter. XIV-6.

Mercury brings on death through—. XIV-14.

GIFTS.—recommended for warding off sins. XII-23, 24; XXVI-49.

To be liberal in one's—VI-15, 22, 24; VIII-6, 21; IX-2, 9.

To take delight in making—XXI-15.

GIRL. Time of gift of a—XII-34.  
Acquisition of good—s. XX-3.

GLAD. To be always—at heart. VI-31.

GLORY. II-1; VI-47.

GLUTTON. To be a—. VI-62.

GO. I-8, 12.

GOATS. Acquisition of—. XX-9.

GOBLINS. Childlessness due to trouble from—. XII-21.

Saturn brings on harm from—. XIV-8.

Trouble from—. VIII 30; XIV-9.

GOCHARA. XXVI-1.

GODS. II-5, 16; V-6; VI-48, 53; VIII-4; IX-7; XIV-6.

25; XIX-24; XX-10; XXI-7, 23, 31, 41, 43, 45, 56, 59, 72, 80; XXII-32.  
 GOD SIVA. VI 29.  
 GODDESS PARVATI. II-15.  
 GOLA YOGA. VI-39, 41.  
 GOLD. II-1, 3 30; V-4; VI-34, 46; XVI-13; XVIII-9; XXI-19, 60, 78.  
 GOLDEN ORNAMENTS. XXVI-13.  
 GOLDSMITH II-18; XVIII-9.  
 GONORRHOEA XXI 55.  
 GOOD A term denoting the 10th house. I-15.  
 To be extolled by the—. VI-3.  
 To be to every body VI-69.  
 To be supremely—. VI-20.  
 To do—acts. VIII-7, 13; XX-13.  
 To do—to others. XIX-10.  
 To perform many—acts XIII-24.  
 To slander the—. VIII-32.  
 To spend money towards the cause of the—. XX-13.  
 To stand in the way of any one doing—acts. VIII-32.  
 Wherever Yamakantaka is associated,—has to be expected. XXV-18.  
 Yamakantaka is very powerful in causing—. XXV-19.  
 Yoga not to do any—act. VIII-27.  
 GOOD ACTION. XXVI-23.  
 GOOD BEHAVIOUR. III-8.  
 GOOD CONDUCT. I-15; VIII-13.  
 GOOD DEEDS. XI-10.  
 GOOD EFFECT. XV-2, 3, 4.  
 GOOD FOOD. II-2; VI-46; VIII-29.  
 GOOD HEART. VI-53.  
 GOOD HOUSES. XXIII-24.  
 GOOD INFLUENCE XX-30.  
 GOOD LUCK. III-9; VI-63; XVIII-2; XXI-39.

GOOD MEN. Coming in contact with—. XXI-39.  
 GOOD-NATURED. XI-5.  
 GOOD QUALITY. II-5.  
 —ies. III-8, 9, 15, 17; VI-31, 51, 69; VIII-3, 8, 33; XI-5, 6, 7; XVI-2, 5, 20; XVIII-4; XX-4; XXI-39.  
 GOOD SON. XXI-39.  
 GOOD WORDS. To be devoid of—. VI-59.  
 GOPURA. III-7, 8.  
 GOURI YOGA. VI-21, 25.  
 GOUT. To be troubled by—. XIX-13.  
 GOVERNOR. To be a—or Director. VI 22  
 GRACEFUL. To be—. III-12.  
 GRAHABHEDA. —Adhvaya II  
 GRAHA DRISHTI II-23.  
 GRAHA FACTORS. XXIV-25, 26.  
 GRAHA GUNAKARA. XXIV-24.  
 GRAHA MANA. XXIV-23, 24, 25.  
 GRAHA YUDDHA. XXVI-29.  
 GRAIN. II-28; XIX 5.  
 GRAND CHILDREN. XX-10.  
 GRAND FATHER. XV-16.  
 GRANDSONS. I-14; VI-15.  
 GREAT MEN. To receive praises from—. XIX-11.  
 To worship—. XIX-24.  
 GREATNESS To have all the—. VIII-12.  
 GREAT PEOPLE. To be intent on hearing stories of—. VI-55.  
 GREEK PARTRIDGE. II-17.  
 GREEN II-11  
 GREEN GRAM. II-28.  
 GREESHMA. II-24.  
 GRIDDHHRASYA. III-13.  
 GRIEF. III-10; VI-17; VIII-18; XXI-24; XXVI-20, 38, 39, 40  
 GUESTS. To show hospitality to—at all times. XXI-23.  
 GUHA. II-27.

- GULIKA. II-26; III-16; XIV-9; XVII-2, 21, XXV-7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 30,  
GUNA. I-15.  
GURU. II-22, 23, 24, 26, 28, 31.

## H

- HABITATION. To settle one-self in a permanent —. XX-11.  
HAIR. II-8, 9, 10, 11, 12, 14; VIII-1.  
To have curled—s. IX-3. •  
HALE. To be—and healthy. XIV-17.  
HALO. XXV-28.  
HAMMERS. To be a dealer in—. XVIII-2.  
HAMSA YOGA. VI-1, 3.  
HANDS. IX-8; XIX-23; XXVI-38.  
HANDSOME. A woman to be very —. XI-10  
To be— VIII-14  
HAPPENINGS. XX-19.  
HAPPILY. To be—placed in life. XX-2.  
To live—with one's wife. VIII-29.  
HAPPINESS. I-12; II-1, 6; III-8, 11; VI-3, 18, 36, 48, 61, 63; VIII-2, 3, 8, 10, 13, 22, 29; IX-19; X-10; XI-1; XII-32; XV-22, 24; XVI-10, 17; XIX-6, 10, 12, 13, 15, 16; XX-10, 12, 48; XXI-12, 17, 31, 40, 49, 57, 82, 83; XXIV-43; XXV-8, 13; XXVI-9, 12, 13, 17, 18, 21, 22, 23, 24,  
HAPPY. III-10, 18; VI-4, 6, 9, 11, 49, 69, 70; VIII-6, 8, 11, 12, 13, 14, 17, 21, 25; IX-2; XI-5; XVI-4, 24; XVIII-1; XX-36; XXVI-19.  
HAPPY DEATH. XIV-21.  
HAPPY LIFE. XI-10; XX-11.  
HARA. III-6.  
HARASSMENT. XIX-26; XXI-25.  
HARD-HEARTED. To be—. VIII-26.  
HARD LABOUR. To be an adept in works involving—. XVI-6.  
HARDSHIPS. To endure—. IX-2.  
HARE. II-17.  
HAREM. II-16; XXI-28.  
HARI. XII-18.  
HARM XXVI-31.  
HARSH. To be—in speech. VIII-12.  
HARSHA YOGA. VI-57, 63.  
HATED. To be—by others. VIII-10, 16.  
HAUGHTY. VI 33; XVIII-15.  
HAYANGA I-7.  
HEAD. II-32; XVI-1; XIX-21, XXI-10, 11, 22, 77; XXVI-35, 36, 37, 38, 39, 40.  
HEADACHE. To suffer from—. XXI-6, 34, 61, 63.  
HEADMAN. To be a—. VIII-12.  
To be the—of a village. VI-4; VIII-27.  
To become a friend of a renowned—. VI-63.  
HEADSTRONG. To be—. VI-52.  
HEALTH. II-2; XV-15; XX-7.  
HEALTHY. VI-6; VIII-17; XVI-17.  
HEARING. To possess clear organs of—. VI-3.  
HEART. XIV-9; XV-15.  
HEART DISEASE. XIV-2.  
HEAT. XIV-17; XIX-17, 24; XXI-3, 13, 21, 24, 68; XXV-23; XXVI-10, 13, 16.

HEAVEN. VI-56; XIV-22.

HEIR APPARENT. II-4.

HELL. XIV-22, 23.

HELP. —to or from a brother.  
XX-4.

—to relations. XX-5.

To be—ful to others. VI-22.

To be of much—to the public.  
XVI 5.

HELPMATE. To be distressed  
and wretched without wealth  
or—. XXVII-6.

HENPECKED. To be—. IX-4.

HERBS. II-15, 37; XVIII-3.

HERETIC. II-33; XXV-16;  
XXVII-5.

HERETICAL. To be— VI-41.

HERMAPHRODITE. X-5.

planets. II-27; IV-3.

HERNIA. XIV-6; XXI-54.

HEROISM. XVI-28.

HIBUKA. I-12.

HICCOUGH. II-33.

HIGH ESTEEM. XI-10.

HIGH-MINDED. To be—, VIII-  
7.

HIGH POSITION. To hold a—.  
VI-48, 51.

HIGH-SOULED. To be—. VI-  
42.

HILLS. To go to forests and—.  
IX 5;

HINDRANCE. To do—to others.  
IX-11.

HIP. II-32.

HIPS. XI-5.

HOARDED GOODS. II-6.

HOLY ORDER. XXVII-8.

HOLY SHRINES. V-3.

HOMAGE. VII-10.

HOMAS. II-1

HOME KEEPING. IX-3.

HONEY. II-15.

HONOUR I-15; II-5; XIX-  
16; XX-4, 19; XXI-13, 20,  
28, 39, 44, 49, 60, 63, 64, 72,  
79, 81; XXVI-11, 15, 20, 23,  
34, 38.

HONoured. To be—. XVI-2.  
. To be—by one's own people.  
IX-15.

To be—by one's sovereign IX-  
8.

HORA. I-10; III-1, 4, 6, 12, 15;  
IV-3; XX-63.

HORAPABALA. IV-1.

HORASARA. XXVIII-1-4.

HORNED. Danger from—ani-  
mals. XIV-2; XXV-23.

HOROSCOPE. XI-1.

HOROSCOPY XXVIII-1-4.

HORSE. II-19; III-9; VII-1,  
7, 17, 21; V-7; VI-38, 48;  
XVI-13; XIX-11, 24, 26; XXI-  
17, 25, 35; 44, 60; XXII-31;  
XXV-30.

HORSE-BACK. To travel on—.  
VI-24.

HORSE-GRAM. II-28.

HOSPITALITY XXI-23.

HOSTILE. VIII-25; XX-23.

HOT WORDS. XXVI-13.

HOURLY. IV-1.

HOUSE. I-11; III-8; VI-20,  
66; VIII-2, 8, 17; XVI-14;  
XVIII-5; XX-5; 16; XXI-  
11, 66.

—s. IX-4, 5, 17; XV-11, 12.

—less. To be—. VIII-22.

HOUSE-BUILDING. To be en-  
gaged in—. XXI-4

HUE. II-10, 12; XVI-1.

HUGE. II-13.

HUMAN BEINGS. Period of life  
for—. XIII-7.

To have one's future birth to be  
that of a—. XIV-28.

HUMAN BODY. XXVI-35-41.

HUMILIATION. I-13; II-7;  
VI-56; VIII-3, 6, 13; IX-18,  
19; XX-16, 18; XXI-67;  
XXVI-10, 11, 15, 17, 18.

HUMOURS XIV-4, 5, 7, 17.

HUNDRED YEARS. XIII-24.

HUNGER. To be pinched with—.  
VIII-23.

HUNTER. II-20.

HURT. XXI-73.

HUSBAND. I-13, II-5; VI-15; HYPOCRITE. XXVII-5.

## I

IDLE. II-14; VIII-12, 16.

IDYA. II-5.

IGNORANT. To be—. VIII-6.

ILLS. XIV-9.

ILL-BEHAVED A woman to  
be —. XI-6

ILL-HEALTH. XXVI-10.

ILLNESS. XIX-18; XXI-30,  
54; XXVI-35.ILL TEMPER. To display an  
abundance of—. XXV-10.

ILL-WILL. XXVI-18.

ILLUSTRIOUS. To come of an  
—family VI-25.IMPARTIAL. To be—in one's  
argument. IX-7.IMPASSIONED. To speak in  
an—manner. VI-30.

IMPATIENT. To be—. VIII-1.

IMPEDIMENT I-14; XXVI-  
9, 17.

IMPETUOUS. To be—. VIII-1.

IMPORTANCE. To be every day  
growing in—. VI 45IMPORTANT PERSONAGE. To  
become an —. XVIII-13.

IMPOTENCY. XIV-3.

IMPREGNATION. XII-34; XIII-  
2.IMPRISONED. To be—. XX-  
15.IMPRISONMENT. I-16; XIV-  
5; XXI-79; XXV-24IMPROPER ACTS. To be wearied  
by fatigue caused by doing—.  
VI-60.

To do—. VIII-9; XIX-25.

IMPUDENT. To be—. VIII-  
24.IMPURE. To be—. VI-11;  
VIII-32.

To be—acts. VIII-26.

IMPURITY. I-14; II-7; XIV-  
3, 9; XIX-9; XXVI 13.

INA. II-25, 26, 28.

INACTIVE. To be—. VIII-13,  
15, 21.To be most—to do any work.  
VIII-1, 7.INAUSPICIOUS. XX-41; XXI-  
50.

INCANTATIONS. XXVI-49.

INCLINATION. I-15.

INCOGNITO. To lead the life  
of an—. XX-15INCOME. I-15; V-3; VIII-24;  
XV-24.INCONSIDERATE. To be—. VI-  
56.INDEPENDENT. To be—. VI-  
69.

INDIA. XIV 25.

INDIGENCE. To suffer from—.  
VIII-20.INDIGENT. To be—. III-14;  
VI-41, 66; VIII-24, 32.

INDIGESTION. XIV-3.

INDOLENT. To be—. VI-41;  
VIII-20; IX-10.

INDRA. III-9.

INDRA-CHAPA. IV-5; XXV-  
5, 24, 29.

INDRA-DHANUS XXV-1, 29.

INDU. I-7; II-17, 21, 25, 27,  
28, 31, 37.

INEXTREMIS. III-3.

INFANCY III-3.

INFLUENCE XV-15; XVI-27,  
INIMICAL. VIII-2; IX-20; X-8, 14; XII-9, 12, 19; XIII-19;  
XIV-25, 28; XV-1, 3, 6, 12,  
18; XVI-11, 14, 18; XX-14,

- 27, 30, 35, 37, 38, 56, 57;  
XXII-20; XXIII-10, 23;  
XXIV-10; XXVI-30, 32.
- INIMICAL HOUSE. XXIV-30.
- INIMICAL RASI. IV-7.
- INIMICAL SIGN X-4.
- INJURY. A little to a preceptor or elder. XXI-46.
- Childlessness due to an—caused to a virtuous lady. XII-21.
- from fire. XXI-79.
- from poison. XXI-22.
- to father should be guessed from the 6th house from the Sun. XV-23.
- to one's friends and elders. XXI-34.
- Saturn causes—to the ribs. XIV-8.
- To meet with—from a weapon. VIII-31.
- INSANITARY. To dwell in—surroundings. IX-18.
- INSANE. To be— XXV-15.
- INSANITY. Death through—. XIV-17.
- INSECT. II-20.
- INSECURITY. XXVI 45, 46.
- INSIGNIFICANT. To be a very—man. VI-17, 58, 67; XVI-5.
- INSINCERE. A woman to be—. XI-2.
- INSULT. I-14; XIX-14.
- INSULTED. To be—. VIII-7.
- INTELLECT. II-33; VI-2; VIII, 21; XX-26; XXI-57.
- INTELLECTUAL PRECISION. VI-18.
- INTELLECTUAL PURSUITS. XIX-12.
- INTELLIGENCE. I-12; VI-59; VIII-4, 13; XV-23; XXV-13.
- INTELLIGENT. II-12; III-8; XI-16, 27, 31; VIII-3, 6, 15; IX-4; XI-6; XVI-15; XVIII-1; XXV-8.
- INTERCHANGE. VI-32.
- INTERCOURSE. —with another man's wife. XXI-30.
- with females. XXI-31.
- To have—with wicked women. XIX-13.
- INTERESTS. To be intent on securing one's own—. VI-52.
- INTERPRETING. To be clever in—. XVIII-2.
- INTERRUPTIONS. To have—in one's undertakings. VI-33.
- INTRIGUES. To have—with an aged female. XIX-23.
- To have—with bad women. VIII 18.
- To have—with low females XIX 9.
- To have—with wicked women. XX-18.
- To have—with women not one's own. VI-4.
- To lose one's wealth through—with women. VIII-26.
- IRASCIBLE. To be—. XVIII-15.
- IRAVATA. III-7, 9.
- IRON. II-7, 30; XVIII-7.
- IRON INSTRUMENTS. XVIII-7.
- IRRELIGIOUS. To be—. VI-66.
- IRRITABLE. XXV-8.
- IRRITATED XXVI-9.
- ISLANDS. XIV-23, 25.
- ISSUE. A woman whose—will all die early. XI-5.
- The number of—one may have. XXIV-10, 11.
- To be blessed with—or have no—at all. XII-15.
- To determine the number of—. XII-13.
- To have few—. VI-7, 59.
- To have no—. VI-62.
- To have limited—. VIII-26, 27; IX-6, 7.
- ISSUELESS. To be—. X-5.
- ITCHES. XIV-5.



J

JACKAL. II-18.  
JAIL II-7.  
JALADHI YOGA. VI-44, 48.  
JALODARA. XIV-14, 19.  
JAMITRA. I-13.  
JANMA. I-10; XXVI-29.  
JANMA LAGNA. XXV-14.  
JANMA RASI. 'X-11; XX-23, 63; XXVI-12, 13, 17, 18, 21, 22, 24.  
JANMARKSHA. XXII-16.  
JAPA. I-14; XII-23.  
JATAKA. IV-20.  
JATRA I-12.  
JAUNDICE XIV-3, 18; XXI-9.  
JAYA. I-15.  
JEALOUSY. Time when one's— will arise. XVI-34.  
To suffer from—. XX-18.  
JEEVA. —(aminal) Rasis. I-9.  
—(Jupiter). II-22, 24, 25, 28.  
JEEVANA. I-15.  
JEEVASARMAN. XXII-20, 25, 29.  
JEWELS. Acquisition of—XIX-26; XX-8; XXI-29.  
Purchase or sale of—. XXI-19.  
To have good. VIII-17.  
To own. IX-14.  
JHASHA. I-4.  
JNA. I-7; II-21, 22, 24, 28.  
JNATI. I-13.  
JNEJYA DRIGBALA. IV-6.  
JOURNEY. XIX 6; XXVI-9, 10.  
JOY. XXVI-12.  
—s of life, VI-7.  
JUDGE. To be a—. VIII-12.  
JUPITER. II-5, 12, 16, 19, 22, 23, 24, 25, 26, 27, 28, 29, 31, 32; VI 26, 28; XIII-18, 23, 24; XIV-6, 23; XV-16; XVI-9; XVIII-12.  
Ashtaka Varga of—. XXIII-7; XXIV-10, 11.

Aspect of—is necessary for conception. XI 11.  
Dasa period of—. XIX-2, 11, 22; XXI-40, 41, 42, 43, 44, 45, 46, 47.  
Effect in—'s latta. XXVI-45.  
Effect of Gulika being associated with—. XXV-16.  
Effect of—being in the 1st, 2nd, 3rd or 4th house. VIII-14.  
Effect of—'s Dasa happening as the sixth XX-24.  
Effect of—'s transit in the 3rd house from the Moon. XXVI-34.  
Effect of—'s transit over the several houses from the Moon. XXVI-18, 19, 20.  
Effect of—'s transit over the 12th, 8th and 1st from the Moon. XXVI-33.  
Effect of Moon in 's Trimsamsa in a female horoscope. XI-6, 7.  
Effect of Moon in the several Amsas aspected by—. XVIII-12, 13, 14, 15.  
Effect of Moon in the several signs aspected by—. XVIII-6, 7, 8, 9, 10, 11.  
Effect of Mars conj—. XVIII-3.  
Effect of Mercury conj.—. XVIII-4.  
Effect of Moon conj.—. XVIII-2.  
Effect of Saturn conj.—. XVIII-4.  
Effect of Sun conj.—. XVIII-1.  
Effect of Venus conj.—. XVIII-4.  
In producing effects, Yomakan-taka is like—. XXV-20.  
In the case of a planet whose Bhukti is good, the good effect will be manifested when— enters (in transit) the planet's exaltation sign. XX-38.

- In transit.—becomes effective when he is in the middle of a sign. XXVI-25.
- and acquisition of children. XII-1, 2, 4, 5, 6, 10, 13, 14, 25, 28, 29, 30,
- and the Moon in a Kendra, aspected by Venus ushers a King. VII-18.
- if owning a Kendra, is powerful to cause evil. XX-50.
- in a Kendra identical with Swakshetra or Swochcha causes Hamsa Yoga. VI-1.
- in conjunction with Mandi in the 5th causes son-lessness. XII-22.
- in the 5th causes distress to the Bhava. XV-26.
- in the 5th, 6th, 7th or the 8th house. VIII 15.
- in the 9th 10th, 11th or the 12th house. VIII-16.
- in the 9th with bright rays, aspected by or in conjunction with friendly planets ushers a King. VII-14.
- in the 7th and in depression causes loss of wife. X-3.
- in the 6th or 8th causes consumption. XIV-11.
- in transit gives good results in the 2nd, 5th, 7th, 9th and 11th from the Moon. XXVI-2, 7.
- is the Karaka of 2nd, 5th, 9th, 10th and 11th. XV-17.
- strong in the Lagna can ward off many of the evils. XIII-22.
- will bring about death in a happy manner or through phlegm. XIV-14.
- 's Antardasa in Ketu's Dasa. XXI-72.
- 's Antardasa in Mars' Dasa. XXI-23.
- 's Antardasa in Mercury's Dasa. XXI 64.
- 's Antardasa in the Moon's Dasa. XXI-15.
- 's Antardasa in—'s Dasa. XXI-39.
- 's Antardasa in Rahu's Dasa. XXI-31.
- 's Antardasa in Saturn's Dasa. XXI-56.
- 's Antardasa in the Sun's Dasa. XXI—7.
- 's Antardasa in Venus' Dasa. XXI-60.
- 's aspect over the Moon makes the child long-lived and happy. XVI-24.
- 's Graha factor. XXIV-26.
- 's position in the general order of precedence in Dasas-XXII-27.
- 's special power IV-11.
- Lord of the 2nd if connected with — makes the native a proficient in the sacred scriptures and code of laws. XVI 6.
- Lords of the 2nd, 7th and 12th aspected by—and occupying Trikona or Kendra positions usher a King. X-10.
- Mars, Saturn and—quartered in the 10th, 11th and the Lagna will usher a King. VII-24.
- Naisargikadasa period of—XXII-17
- One out of the lords of 11th, 9th and the 2nd houses occupying a Kendra with respect to the Moon and—happening to own the 2nd, 5th or the 11th will usher a King. VII-25.
- Particular Yoga and the position of—therein that causes the native to attain emancipation. XXVII-1.
- Pindayurdadaya period of—XXII-21.
- The good effect of a Bhava is realised when—in his transit comes in trine to the Bhava. XVI-32.
- The kind of asceticism caused by—. XXVII-5
- The Moon in the Amsa of a very friendly planet and aspected by —will usher a King. VII-23.
- The particular division in a Rasi of which—is the lord in an

Ashtakavarga. XXIII-18, 19.  
The 6th asterism from that of—  
is termed his Forward Latta.  
XXVI-42.

The 3rd and 11th houses and—  
if associated or aspected by  
Saturn and Mars will cause the  
native to suffer from ear-  
disease. XIV-10.

Time of marriage guessed  
through—'s transit. X-14.

Transit by—over certain speci-  
fied places or their Trikonas  
brings about

- (a) the demise of the native.  
XVII-3, 4, 6, 9, 14, 16,  
22, 28; XX-32; XXIV-  
13

(b) the demise of the father  
and mother. XVII-7.

(c) the death of the son.  
XVII-8.

Venus aspected by—or—occu-  
pying a sign (other than  
Makara) identical with the  
Lagna will usher a King.  
VII-20.

Venus,—and Saturn in Meena.  
Moon in Vrishabha. Sun as-  
pected by Mars and Mesha  
as Lagna usher a King. VII-  
15.

When — is in a Kendra, middle  
portion of the life is good.  
XX-33.

JYESHTA. XI-9.

JYESHTA BHRATRU. I-15.

## K

KAHALA-YOGA. VI-35, 36.

KAILASA. XIV-23.

KALA. II-27; XXV-1, 4, 20, 21.

KALA-CHAKRA. XIII-25; XXII-  
2, 4; XXVIII-1-4.

KALA-BALA IV-1.

KALAMSA. III-1, 2.

KALAPURUSHA. I-4; XVI-1.

KALINGA. II-28.

KALAYUGA. XXII-26.

KALIYA. I 10.

KAMA I-13.

KAMA YOGA. VI-44, 51.

KAMALA. II-27.

KANTAKA. I-17.

KANYA. I-6, 7; IV-5; IX-6;  
XI-4; XII-3; XIV-18; XVIII-  
8; XIX-26; XXIV-25.

KAPHA. II-11.

KARA. I-12.

KARAKA. III-17; XV-6, 17, 21,  
25; XVI-8, 9, 12, 31; XX-54;  
XXIII-14, 15; XXVIII-1-4.

The—s of the several Bhavas  
when posited in their respective  
Bhavas will cause distress.  
XV-26.

KARKI. I-6, 7, 8.

KARMA. I-15; IV-5.

KARMAJEEVA. V.

KARMAKSHA. XXVI-26.

KARTIKEYA. XII-20.

KASHTA. VI-18.

KATAKA. I-4, 6, 8; IV-5; VII-  
16; VIII-1; IX-4; X-3; XI-  
7; XII-5; XIV-17; XVIII-7;  
XXII-12; XXIV-25.

KAVI. II-22, 24.

KEDARA. VI-39, 40.

KEEKATA II-28.

KEEN-WITTED. VI-49.

KEETA. I-7.

KEMADRUMA-YOGA. VI-5, 7.

KENDRA. I-17; III-6; IV 3;  
VI-1, 5, 14, 19, 21, 26, 28, 35,  
37, 70; VII-1, 2, 6, 7, 11, 16,  
18, 19, 20, 25, 26, 27, 29, 30;  
X-10; XIII-9, 12, 15, 17, 21,  
23, 24; XIV-20; XV-7, 30;  
XVI-2, 16, 17, 21, 27; XX-33,  
41, 42, 45, 46, 47, 49, 50, 51,  
52; XXV-30; XXVII-1, 8.

KENDRABALA. IV-8.

KESARI YOGA. VI-14, 16.

KETU. II-16, 20, 26, 27, 28, 29, 34, 35, 37; IV-5; VIII-28, 29, 30, 31, 32, 33, 34; XII-22; XIV-9, 11, 15, 23; XV-16; XVI-6, 28; XIX 2, 17, 25; XX-52, 53; XXI-10, 18, 26, 34, 42, 50, 58, 66, 67, 68, 69, 70, 71, 72, 73, 74, 83; XXV-1, 17, 25, 29; XXVI-2

KETTLE DRUMS. VI-38.

KHALA. III-19.

KHALA YOGAS. VI-32, 33.

KHARA. X-1.

KHARAMSU. II-21.

KHYATI YOGA. VI-44, 54.

KILLER. XX-55.

KILLING. XVIII-12.

KIND. VI 36

KINDLY DISPOSED. VI-12.

KINDRED. II-3.

KING. II-17; III-8, 9, 10, 11, 17; V-2; VI-3, 4, 6, 9, 20, 22, 24, 27, 31, 38, 40, 54, 55, 70; VII-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 30; VIII-3, 4, 9, 10, 16, 20, 24; IX-9, 14; XI-7; XIII-9; XVI-2, 3, 27; XVII 3, 6, 7, 8, 9, 10, 11, 12 XIX-6, 9, 15, 18; XX 6, 25; XXI 15, 25, 36, 68; XXV-17; XXVII-7.

KING'S ADVISER. VIII-15.

KINGDOM. I-12; XX-25.

KINGSHIP. III-9.

KINNARAS. XIV-3, 6.

KINSMEN. XVIII-10.

KITH AND KIN. XX-12; XXVI 11.

KLESA. I-14.

KNEES. IX-8.

KNOWLEDGE. II-4, 5; VI-18; XV-16; XVI-5.

KODANDA. XXV 1, 14, 29.

KODAYA. I-8.

KONA. XVI-2, 17, 27.

KRATU. I-15.

KRISHNA. XII-16.

KRISHNAPAKSHA. IV-1.

KRITTIKA. XI-9; XIX-2; XXII-7; XXVI-26.

KRIYA. I-6.

KRURA. I-9; II-28.

KSHATA. I-13.

KSHATRIYA. II-24; XIV-9.

KSHAYA. I-16.

KSHEMA DASA. XXII-16.

KSHETRA. I-11; III-1.

KSHITIBHU. II-32.

KSHITISUTA. II-24.

KUBERA. VI-46.

KUDHANYA. V-8.

KUHU YOGA. VI-57, 61.

KUJA. II-15, 22, 24, 27, 30; XXI 62, 70, 78.

KULIRA. I-4.

KUMARA. II-27.

KUMBHA. I-7; IV-5; IX-11; XIV-19; XVIII-11; XXIV-25.

KUSEEDA. V-6.

KUTUMBA. I-10.

## L

LABHA. I-15.

LABLAB. II-28.

LABOUR. Anything done by one's own bodily—becomes fruitless. VI-67.

LADY. XII-21.

LAGNA. I-10; III-11, 16; VI-

4, 14, 28, 35, 42; VII-5, 6, 7, 8, 10, 12, 13, 20, 24, 29; VIII-1; IX-1, 2, 3, 4; X-1, 11, 12, 13; XI-1, 2, 4, 5, 10, 11; XII-1, 2, 4, 7, 26, 27, 34; XIII-2, 8, 12, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24; XIV-28; XV-2, 3, 4, 8, 9, 10, 12, 17, 20, 21, 26, 28; XVI-1, 2, 3, 4, 5, 7, 11, 12,

- 13, 16, 17, 18, 21, 27, 31, 33, 34, 35; XVII-2, 4, 5, 6, 9, 11, 12, 17, 18, 19, 23, 25; XX-2, 15, 28, 33, 34, 41, 59; XXII-19, 21, 22, 27, 28; XXIII-12, 16, 18, 19; XXIV-4, 13, 14, 15, 38, 39, 41; XXV-4, 8, 22, 26; XXVI-1; XXVII-6; XXVIII-1-4.
- Effect of planets owning the—  
decanate,—Hora,—Dwadasamsa and—Trimsamsas occupying own, exaltation or friendly house. III-15.
- LAGNA DASA. XXII-17.
- LAGNA AYUS. XXII-19, 22, 25.
- LAGNA BALA IV-6.
- LAKSHMI. II-27.
- LAKSHMI YOGA. VI-21, 24.
- LANCHANA. II-32.
- LAND. I-11; XX-5, 16; XXI-9, 35, 46, 58, 72, 74, 78.
- LANDS. III-8; V-4; VI-66; VIII-2, 8, 11, 29; IX-15; XV-15; XVI-14; XVIII-4; XIX-7, 13, 16, 19, 20, 24.
- LANDED PROPERTY. XXI-21; XXVI-16.
- LAPISLAZULI. II-29.
- LATTAS. XXVI-42-44, 45, 46, 47.
- LAUDATION. VIII-4.
- LAWS. To be proficient in the code of—. XVI-6.
- LAZINESS. XXI-48.
- LEAD. II-30, 35.
- LEADER. VI-2.  
—of men. VI-45; XVI-13.  
—ship. XX-4.
- LEAN. II-9, 13, 34; IX-7; XVIII-13.
- LEARNED. A woman to have a husband who is—. XI-3.  
Association with the—. XXI-57.  
Mercury governs places frequented by—men. II-15.  
To be—. VI-3, 49, 55; VIII-5, 11, 12, 14; IX-12; XVIII 6, 7, 10, 11.  
To be praised by the—. VI-2.
- To get fame through the applause of the—. XIX-10.
- LEARNING. I-10; II-4, 5; VI-10, 18, 59, 65; VIII-2, 8, 13, 28; XV-15; XVIII-4; XXI-57.
- LECTURES. XX-3.
- LEENA STHANAS. I-16.
- LEFT EAR I-15.
- LEFT EYE. I-16; II-25; XXI-27.
- LEFT HAND. XXVI-35, 36, 37, 39, 40.
- LEFT LEG. XXVI-39, 40.
- LEG. I-16; II-32; IX-1, 10  
XIV-8, 9; XVI-3; XIX-14, 23; XXI-10.  
—pain. XIX-25.
- LEGITIMATE EXPENDITURE. VI-56.
- LENDING. V-6.
- LEO. Same as Simha.
- LEPROSY. II-33; XIV-4, 9, 15; XXI-9, 61; XXV-16.
- LETTER. I-10.
- LIAISON. Yogas leading, to a—  
with other people's wives X-4.
- LIAR. VI-62.
- LIBERAL. VI-9, 40; VIII-2, 6, 10, 21; IX-2, 9.  
—minded. XX-7.
- LIBERality. VI-18; IX-14.
- LIBRA. Same as Tula.
- LIFE. XIII 3, 7; XXI-22, 42, 53, 55, 61.  
Danger to—. XXVI-27, 28, 33, 34, 35, 39, 40.  
—period of a man. XXII-26.  
—, short, medium and long. XIII-15.
- Rahu's transit through the 8th house causes danger to—. XXVI-24.
- The full period of—in the case of different animals. XXII-31.
- To lose one's—when a planet transits a Rasi void of benefic dots in his Ashtaka varga. XXIII-11.

**LIGHT.** II-15  
**LIGHTNING.** Danger from—. XXI-14.  
**LIMB.** II-11, 13, 14, 34; VI-3, 9, 11, 50; VIII-5, 8, 24, 26; IX-1, 10; XIV-8; XVI-1, 2; XVIII-10; XIX-23; XXI-66, 73, 83; XXVI-35-41.  
**LION.** II-12.  
**LIQUOR.** II-15.  
**LISPING.** To be—. XVI-6.  
**LITERARY WORKS.** To be the author of good— XVIII-12.  
**LITIGATION.** XXI-21.  
**LITTERS.** To be accompanied by—. VI-38  
**LITTLE.** To know only a—. XXV-12.  
**LIVELIHOOD.** I-15; V-2; XXVIII 1-4.  
 It is Saturn that settles a person's—. XV-16.  
 To assume the dress of an ascetic to gain a—. XXVII-5.  
 To earn one's—as a menial. VIII-15.  
 Widening of the scope for—. XXI-28.  
**LIVER DISEASE.** XIV-17.  
**LIVING.** To have a miserable—. VI-62.  
**LOFTY-MINDED.** A woman to be—. XI-6.  
**LOINS.** To have round—. IX-8.  
**LOKA.** I-13.  
**LONG-LIFE** To be gifted with—. III-12; VI-2; VIII-17, 29; XII-32; XIII-21.  
 To enjoy—. VI-43; VIII-5.  
**LONG-LIVED.** To be—. III-11, 15; VI-11, 15, 16, 42, 45, 65; VIII-4, 7, 11, 12, 13, 14, 15, 16, 18, 25, 26, 27; XIII-7, 16, 18; XVI-2, 21, 24, 27.  
**LONG SPAN OF LIFE.** To have a—. VIII-24.  
**LONGEVITY.** II-7; XIII-1; XV-23.

**LOOK.** II-34; IX-6.  
**LORD.** VI-20, 34; VIII-19; IX-15, XVIII-14; XXI-74.  
**LORD OF THE EARTH.** To become the—. VI-36.  
**LORD OF MEN.** To become a—. VI-43; XVIII-11.  
**LORDS OF THE SIGNS.** I-6.  
**LOSS.** I-16.  
 —in cattle and agricultural operations. XXI 74.  
 —in finance. XXVI-23.  
 —of children. XII-3, 9; XXV-26; XXVI-22.  
 —of Elders XXI-22, 42.  
 —of friends. XXI-10, 42.  
 —of house and corn. XXI-11.  
 —of lands and vehicles. XXI-58.  
 —of life. XXI-55.  
 —of money. XIX-19; XXI-73; XXVI-19.  
 —of one's appointment. XXI-78.  
 —of one's relations, lands, happiness and wealth. XIX-13.  
 —of position. XX-28; XXI-10, 32, 54, 62, 73; XXVI-13, 18, 45-46.  
 —of property and—among revered seniors. XIX-18.  
 —of relations. XIX-14; XXI-22.  
 —of things connoted by Bhavas XVI-30.  
 —of wealth. XIX-20, 25; XXI-5, 8, 10, 11, 25, 47, 52, 69, 77; XXVI-9, 11, 12, 15, 16, 17, 22, 24, 26, 33, 34, 35, 38, 39-40.  
 —of wife. X-1, 7, 15; XXI-37.  
 To have pecuniary—es. IX-11.  
 To meet with unnecessary—es. IX-18.  
 To suffer—es. XXI-83.  
 To suffer—of honour. XX-19; XXI-63; XXVI-15, 34.  
**LOTUS-LIKE.** To have a—face. VI-25.

LOVE. Information regarding one's—affairs. XV-16.

To be exceedingly—ly. VIII-6.

To be exceedingly smitten with—. VIII-9.

To be—d by a beautiful damsel. VIII-6.

To be—d by all. VI 30.

To have a—ly face. VIII-14.

To have—of relations. III-10.

To know about one's father's— and passion. XV-23.

LOW. Even a—born to become a king. VII-7.

To associate with the—VI-10.

LOW BEHAVIOUR A woman to be of—XI-7.

LOW-FEMALES. To have intrigues with—. XIX-9.

LOW MORALITY. To live by the earnings of men of—. V-8.

LOW ORDER. To be very insignificant and of a—. XIV-5.

LOW PEOPLE. II-7, 15, 16; VI-41, 62; IX-18.

LOW WOMEN. To resort to the society of—. XIX-20; XXV-16.

LUCARIA. XIV-2.

LUCK. To have no—. VI-10.

LUCKY. To be very—. III-17; VI-15; X 7.

LUNGS. XIV-3.

LUST. To be—ful and depraved. XXV-8.

To be without— XVIII-14.

LUSTRE. To shine with Brahminical—VI-31.

## M

MACHINATIONS. Trouble through secret - of enemies. XX 16.

MACHINERY. To be skilled in—. XVIII-1.

MADA. I-13.

MADHYA —Dasa. XX-56.

MADHYAMA. III-14; VI-18.

MADHYAMAYUS. XIII-6, 14.

MAGADHA. II-28.

MAGNANIMITY. II-5.

MAGNANIMOUS. VI-29; VIII-30.

MAHABHAGYA. VI-14, 15.

MAHA DASA XIX-1, 10; XXI-2, 7, 10, 11, 16, 20, 21, 23, 24, 25, 29, 35, 36, 37, 41, 42, 43, 44, 45, 46, 47, 50, 51, 52, 54, 56, 57, 60, 61, 62, 63, 64, 65, 66, 67, 70, 71, 73, 74, 75, 79, 80, 81, 83; XXII-10, 11, 13, 15.

MAHAPURUSHA YOGAS. The five—stated. VI-1.

MAHA YOGAS. VI-32, 34.

MAHEEJA. II-3, 10.

MAHEYA. II-29.

MAHISHA. I-12.

MAID SERVANT. XI-7.

MAKARA. I-6, 7, 8; VII-20; IX-10; XIV-19; XV-29; XVIII-10.

MALARIAL FEVER. XIV-3.

MALAVA YOGA. VI-1, 3.

MALE—s. XII-11, 12.

—Navamsas XII 10.

—planets. II-27; IV-3; XII-11.

—Signs. I-9.

MALEFIC. II-27; XIV-11, 20; XVI-4, 6, 10, 16, 22; XX-23, 51, 54; XXI-4; XXII-19, 21; XXIII-14, 23, 24; XXVI-26, 27, 28, 30.

MALEFICS. VII-11, 24; X-2, 4, 6, 7, 8, 15; XI-2, 3, 4, 5; XII-2, 3, 4, 6, 7; XV-1, 4, 6, 7, 10, 18, 19.

MALEFIC PLANETS. XIII-9, 12, 15, 17, 19, 21, 24; XIV-20; XV-2, 3, 8; XX-26, 27, 30.

MALEFIC POSITIONS. XXIII-10.

MALICE

MALICE. To be free from—.  
VI-29.

MALICIOUS II-34.

MALINA. I-14.

MAN. XXII-26, 31.

MANA. I-15.

MANDA. I-6; II-21, 30.

MANDALA. XXIV-28.

MANDUKAGATI. XXII-12.

MANDI. III-16; XII-8, 22;

XIV-9; XV-8; XVII-7, 9, 10,

11, 12, 13, 17, 25, 26, 28; XX

31, 55; XXV-1, 2, 4, 14, 19;

XXVIII-1-4.

MANES XII-18, 20.

MANGALYA. I-14.

MANHOOD. To lose one's—.  
VIII-26

MANITTHA. XXII-24.

MANNERS. To possess  
amiable—. VI-6.

MANSION. To have a beauti-  
ful—. VI-48.

MANTRAS. V-2, 5; XIII-5.

MANTRESWARA. I-2; XXVIII-  
5.

MARAKA. XX-50.

MARANA. A term for the 8th  
house. I-14.

MARCHES To endure long—on  
roads. IX-11.

MARGA. I-13,

MARKS. II-32.

MARRIAGE. Information about  
—should be sought for through  
Venus. II-6.

—activities. XIX-12.

Time of—. X-12, 14.

To perform—s. XX-8.

MARROW. II-10; XIV-4.

MARS. II-3, 10, 15, 18, 21, 24,  
25, 26, 28, 29, 30, 31, 32; VI-1;  
XII-4, 5, 10, 12, 14, 20; XIV-4,  
10, 11, 14, 23, 26; XVII-6.

A woman in whose nativity the  
7th house or setting Navamsa  
is owned by—will have a dis-  
eased womb. XI-4.

About a brother, the effects of  
the 12 Bhavas are to be deduced  
counting from—. XV-24

All planets except—lose a third  
of their Ayurdaya when they  
are in inimical houses. XXII-  
19.

Apahara of—in Jupiter's Dasa.  
XXI-46.

Apahara of—in Moon's Dasa.  
XXI-13.

Apahara of—in Rahu's Dasa.  
XXI-38.

Apahara of—in Saturn's Dasa.  
XXI-54.

Apahara of—in Sun's Dasa.  
XXI-5.

Ashtaka varga of—. XXIII-5.

Bhavas for which—is a Karaka.  
XV-17.

Certain Rajayogas formed by—  
and other planets. VII-9, 10,  
15, 24.

Courage, disease, younger bro-  
thers, etc. are to be ascertained  
through—. XV-15.

Dasa of—. XIX-9, 20; XXI-  
21, 22, 23, 24, 25, 26, 27, 28, 29.

Dasa of—happening to be the  
5th in the order of main Dasas  
will prove dangerous. XX-24.

Effect of Gulika being in con-  
junction with—. XXV-15.

Effect of—being connected with  
the lord of the 2nd. XVI-6.

Effect of—being in the several  
houses. VIII-8, 9, 10.

Effect of—in conjunction with  
Mercury, Jupiter, Venus, or  
Saturn. XVIII-3.

Effect of Moon being in a Trim-  
samsa of—. XI-6, 7.

Effect of Moon in conjunction  
with—. XVIII-2.

Effect of Moon in the several  
signs, Navamsas, aspected by—. XVIII-6, 7, 8, 9, 10, 11, 12, 13,  
14, 15.

In an ascetic yoga,—makes the  
native an ascetic of the Bud-  
dhist class. XXVII-5.

In transit—produces effect when  
he is in the first 10 degrees of  
a sign. XXVI-25.



Ketu is similar to—in giving effects. VIII-34  
—and the Sun in the 4th cause the house of the native to be burnt. XVI-14.  
—and the number of brothers one may have. XVI-9.  
—in conjunction with the Sun makes the native do sinful deeds. XVIII-1.  
—in the 9th and its lord in a Dussthana or betwixt two malefics causes the demise of the father soon after the native's birth. XVI-22.  
—in the 7th house identical with Meena causes loss of wife. X-3.  
—in the 10th makes the native a great and mighty personage. XVI-28.  
—in the 3rd causes distress to that Bhava. XV-26.  
—in transit in the 7th brings loss of honour and wealth and in most cases danger to life also. XXVI-34.  
—in transit in the 12th, 8th or the 1st house from the Moon brings about danger to life. XXVI-33.  
—owning the Lagna occupying Simha or Meena identical with the 5th house will give a son very soon. XV-10.  
—posited in an Urdhvamukha Rasi identical with the 10th or 11th will secure to the native a Kingdom. XX-25.  
Menses of a woman is caused by the aspect of—over the Moon in Anupachaya positions. XI-11.  
See also under Kuja.  
The effect of transit by—over the 12 houses. XXVI-13, 14, 15, 16,  
The Graha factor of—. XXIV-26  
The Moon in Saturn's decanate and aspected by—and Saturn will make one an ascetic.

XXVII-3.  
The particular division in a Rasi of which—is the lord in an Ashtaka varga. XXIII-18, 19.  
The particular houses where when—transits, he gives good results. XXVI-2, 5.  
The two luminaries in trine to Saturn and—cause the child to be abandoned by both the parents. XVI-24.  
The years for the Dasa of—. XIX-2.  
The years of—under the Naisargika Dasa. XXII-17.  
To find the year of calamity or disease from—in the Ashtaka varga. XXIV-42.  
To guess the number of one's brothers from the Ashtakavarga of—. XXIV-9.  
Venus and the Moon in opposition to—and Saturn make the native wifeless or issueless. X-5.  
Venus in a Varga of—or having his aspect makes the native to have a liaison with other people's wives. X-4  
MASA. II-24.  
MASAPA BALA. IV-1.  
MASCULINE. A woman to be—in her bearing. XI-2.  
A woman to be of a—disposition. XI-7.  
MATERIALS. VIII-33; XXI-43 81.  
MATERNAL AUNT. The planets playing the role of—. II-25.  
MATERNAL GRAND-FATHER. The planet through whom one ought to guess about his—. XV-16.  
MATERNAL UNCLE. I-11; II-4; XIII-8; XV-15, 21; XXIV-9.  
MATRU. I-11.  
MATHEMATICAL HALL. II-15  
MATSYA REKHA. VI-3.  
MATULA I-11.  
MAXIMUM. XX-30.  
MAYA. XXII-20, 24.

- MAYOR. VIII-20, 27.  
 MEALS. VI-3; XX-3.  
 MEANS. IX-11.  
 MEAN ACTS To do—. VI-52.  
 MECHANICAL ARTS. II-4; XVIII-13.  
 MEDICINE. To earn one's livelihood through—. V-2; XIX-9.  
 MEDITATION II-4.  
 MEDIUM LIFE. VIII-11; XIII-15, 17, 18.  
 MENNA. I-4, 6, 8; VII-15, 22; IX-12; X-3; XIV-19; XV-10; XVIII-11; XIX-16; XXII-1, 12; XXIV-25.  
 MENDICANT. XXVII-5  
 MENIAL. A woman to be a—, XI-6.  
 To be a—, VI-68; VIII-16.  
 To be drudging as—s. VI-7.  
 To do—work. IX-18.  
 To earn one's livelihood as a—, VIII-15.  
 MENSES. XI-11.  
 MENTAL AGITATION. Sun's transit in the 5th house causes—. XXVI-10.  
 MENTAL ANGUISH XIV-8; XIX-5, 26; XXI-30, 37, 38, 42, 47; XXV-23; XXVI-14.  
 MENTAL ANXIETY. The Sun in transit in the 6th house dispels all—ies. XXVI 10.  
 To suffer from—. XX-15.  
 MENTAL DIGNITY. II-3.  
 MENTAL DISEASE XIV-5.  
 MENTAL HAPPINESS. XXVI-36  
 MENTAL PAIN. I-14.  
 MENTAL TRANQUILLITY. II-2  
 MERCHANDISE XVIII-1.  
 MERCHANT. II-9.  
 MERCIFUL. To be—. III-15.  
 MERCILESS. To be—. IX-7.  
 MERCURY. II-4, 8, 11, 15, 18, 21, 22, 24, 25, 26, 27, 28, 29, 31, 32; VI-1, 26, 28; VII-14, 20, 24.  
 Ashtakavarga of—. XXIII-6.  
 Cause of sonlessness in the case of—being badly placed. XII-20.  
 Diseases brought on by—. XIV-5.  
 During transit,—produces effect throughout his entire passage in a Rasi. XXVI-25.  
 Effect of—being in conjunction with the Sun and other planets. XVIII-1, 2, 3, 4.  
 Effect of—being posited in the several houses. VIII 11, 12, 13.  
 Effect of—owning the 5th Bhava or its Amsa. XVI-15.  
 Effect of the lord of the 2nd Bhava being related to—. XVI-6.  
 Effect of the Moon being posited in a Rasi owned by—in a woman's nativity. XI-6, 7.  
 Effect of the Moon being posited in the several Navamsas and aspected by—. XVIII-12, 13, 14, 15.  
 Effect of the Moon in the several signs being aspected by—. XVIII-6, 7, 8, 9, 10, 11.  
 Effect of transit in—'s latta. XXVI-45-46.  
 Effects when—'s Dasa is operating. XIX-10, 24.  
 5th house owned by—and aspected by or associated with Mandi or Saturn make the native acquire a son by adoption. XII-8.  
 If Gulika be associated with—in a nativity, the person concerned will be insane. XXV-15.  
 In producing effects, Ardha-prahara is like—. XXV-20.  
 —indicates Vaikunta as the refuge of the departed XIV 23.  
 —in the 5th identical with Kataka will not give many children. XII-5.  
 —in the 7th identical with Vrishabha causes loss of wife. X-3.  
 —in transit through the 4th brings about loss of honour and wealth, and danger to life also. XXVI-34.

- 's Bhukti in Japiter's Dasa. XXI-41.
- 's Bhukti in Ketu's Dasa. XXI-74.
- 's Bhukti in Mars' Dasa. XXI-25.
- 's Bhukti in Moon's Dasa. XXI-17.
- 's Bhukti in Rahu's Dasa. XXI-33.
- 's Bhukti in Saturn's Dasa. XXI-49.
- 's Bhukti in Sukra's Dasa. XXI-82.
- 's Bhukti in Sun's Dasa. XXI-9.
- 's Dasa and its Bhuktis. XXI-57, 58, 59, 60, 61, 62, 63, 64, 65.
- 's Dasa in the order of Dasas. XXII-27.
- 's Graha factors. XXIV-26.
- Power of—in doing evil. XX-51.
- The agency used by—for causing death. XIV-14.
- The Bhavas for which—is Karaka. XV-17.
- The country in one's past and future births pertaining to—. XIV-26.
- The effects of transit by—over the several houses. XXVI-17.
- The kind of asceticism caused by—. XXVII-5.
- The particular division in a Rasi of which—is the lord in an Ashtakavarga. XXIII-18, 19.
- The particular houses where—during his transit gives good results. XXVI-2, 6.
- The 7th Star from that of—is termed his Prishtha Latta. XXVI-42-44.
- The things that may be divined with respect to a person's life by means of—. XV-15.
- The years for—in the Nisargayurdaya system. XXII-17.
- The years for—in the Pindayurdaya system. XXII-21.
- The years for the Dasa of—. XIX-2.
- To guess the number of maternal uncles from the Ashtakavarga of—. XXIV-9.
- Venus and—in the 7th with Jupiter in the 5th and malefics in the 4th, lead to family extinction. XII-6.
- MERIT. To become a store of—. VI-9.
- To become renowned for one's—s. VI-2.
- MERITORIOUS DEEDS. To perform—. XX-10.
- MERRIMENT. To have—with relations. XX-6.
- MESHA. I-6, 7, 8, 9; IV-5; VII-9, 15; VIII-1; IX-1; XIV-17; XVIII-6; XXII-1, 22; XXIV-6, 24.
- MESHURANA. I-15.
- METALS V-2, 4; XVIII-1.
- METEOR. XXV-28; XXVI-29.
- MIDDLE AGE. XIII-7.
- MIGHTY. VII-29.
- MILD. To speak—ly. III-12.
- MILITARY. To get honour from the—or Police. XXI-81.
- MILK. II-2; V-7.
- MIND. Dejection of the—. XXVI-13.
- Gross contemptibleness of the—. XXI-33.
- Perturbation of the—through enemies XXV-26.
- To have a ruffled—. XIX-14.
- To have disturbance of—. XXI-18.
- To have one's—confused. XXVI-22.
- MINERAL SIGNS. I-9.
- MINIMUM. —influence of planets. XX-30.
- MINISTER. I-12; II-5, 17, 19; VI-42, 49; VIII-6, 16, 24; XVIII-13, 14.
- MINSTRELS. To be praised by bards and—. VI-36.
- MISBEHAVE. XXVI-16.
- MISCHIEF. Ketu or Dhumaketu causes a lot of—to the world. XXV-29.

- To be -ous. VI-41.  
 To become unhappy as a result of one's own—ous doings. VI-52.  
 To do—to others. VI-67.  
**MISERABLE.** To be—. VI-7; VIII-13; XVIII-3; XXVI-19.  
 To have a—living. VI-62.  
 To lead a—life. XVIII-15.  
**MISERLY** To be very—. VIII-5, 14, 17.  
**MISERY.** Decrease of one's—ies. XXI-4.  
 During the Sun's latta,—will result. XXVI-45—46.  
 Effect of Upaketu in the 4th house is —. XXV-26.  
 Houses with dots lower than 25 will cause sorrow or—. XXIV-37.  
 One's father's—should be determined from the 8th house from the Sun. XV-23.  
 One's—ought to be guessed through Saturn. II-7.  
 The planets engendering—to the native. XX-55.  
 The 1:th house signifies—. I-16.  
 To be afflicted with sorrow and—. VIII-20.  
 To be a receptacle of much—. VI-66.  
 To be free from—ies XVI-21.  
 To endure much—. VI-33.  
 To expect—. XXI-58.  
 To have much—. XX-37; XXI-62.  
 To leave the happiness or—unaffected. IX-19.  
 To suffer incalculable—ies. XX-27.  
 To suffer—. VIII-7; XIX-9; XX-20, 23; XXI-13.  
**MISFORTUNE.** II-7; XIV-8; XX-15; XXI-47.  
**MISHAP.** When Venus transits the 6th house from the Moon, there will be—. XXVI-21.  
**MISUNDERSTANDINGS.** XIX-19, 21; XXI-5, 10, 32, 42, 66, 67, 68; XXVI-15, 17.  
**MITHUNA.** I-7, 8; IX-3; XIV-17; XVIII-7; XXIV-24.  
**MITRA.** I-11.  
**MIXED.** II-31.  
**MIXED EFFECT.** XV-2.  
**MODEST.** To be —. III-8.  
**MODESTY.** VI-18; VIII-2; XXV-8  
**MOLES.** II-32; IX-2.  
**MONEY.** V-6; VI-20, 69; VIII-33; IX-12; XVIII-1; XIX-9, 19, 24; XX-3, 13; XXI-7, 21, 45, 48, 72, 73; XXVI-17, 18, 19, 21, 22, 38.  
 Advent of—s. XXVI-9.  
 Attempts of—making. XIX-20.  
 —making by cruel acts. XIX-18.  
 To be—ed. VIII-24.  
 To be—less. XVIII-9.  
 To be robbed of one's—s. XXVI-23  
**MONKEY.** II-18.  
**MONTH.** II-24; IV-1; XXIII-22; XXIV-28, 32.  
**MOOLA.** XI-9; XIII-8.  
**MOOLATRIKONA.** I-7; XV-11; XX-30.  
 —Bhavana. III-6, 18.  
 —Rasi. IV-7.  
**MOON.** II-9, 15, 17, 21, 24, 25, 26, 27, 28, 29, 31, 32; III-16, 17; VI-4, 14, 15, 19, 28, 42; VII-5, 7, 10, 11, 12, 14, 15, 16, 17, 19, 21, 22, 23, 25, 29; VIII-5, 6, 7; IX-13; XI-1, 2, 4, 5, 6, 7, 8, 10, 11; XII-1, 2, 4, 5, 6, 7, 12, 14, 15, 20, 22, 30, 33, 34; XIII-8, 9, 12, 13, 14, 15, 16, 18, 19, 20, 23; XIV-3, 10, 11, 14, 23, 26; XV-8, 15, 17, 21, 24, 26; XVI-1, 6, 10, 11, 24, 31, 35; XVII-5, 6, 7, 11, 12, 17, 19, 20, 25, 28; XVIII-1, 2, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17; XIX-2, 3, 7, 8, 19; XX-33, 36, 41, 51, 60, 61, 62; XXI-4, 12, 13, 14, 15, 16, 17, 18, 19, 20, 29, 37, 45, 53, 61, 69, 77; XXII-10, 16, 17, 26, 27, 28, 30; XXIII-4,

- 4, 18, 19, 21; XXIV-7, 8, 30;  
XXV-15, 28; XXVI-1, 2, 4, 6,  
9, 12, 25, 34, 42-44, 45-46;  
XXVII 3, 4, 5, 6.  
—'s strength. IV-11.
- MORAL. Success in—duty. XXI-64.
- MORALITY. Devotion to—duty conformable to religion and—. XXI-59.
- To maintain oneself by the preaching of—. V-6.
- MORBID IRRITATION. XIV-4, 7.
- MOSQUITO. II-20.
- MOTHER. A woman to lose her—soon after marriage. XI-9.
- Acquisition of wealth from—. V-1.
- All about one's father's—should be sought for from the 4th house from the Sun XV-22.
- All about one's—should be guessed through the Moon. XV-21.
- All about one's—should be guessed through the Moon and the 4th Bhava. XV-25.
- Childlessness due to the displeasure and anger of the—. XII-20.
- Death of a child within the first four years is because of the—'s sins. XIII-4.
- Death of the—very soon after birth of a child. XIII-8.
- 's welfare. II-2
- The happiness or otherwise of one's—depends upon the lord of the 4th and the Moon occupying good or bad positions. XVI-10.
- The 4th house denotes—. I-11.
- The Moon determines everything about one's—. XV-15.
- The planet playing the role of—. II-25.
- Time of the demise of one's—. XXIV-7.
- To be bereft of—. VI-61; VIII-8, 22, 29.
- To be disobedient to one's—. XVIII-2.
- To be obedient to one's—. IX-5.
- To cause distress to one's—. XX-16; XXV-15.
- To live with one's—. VIII-14.
- To perform the funeral rites of one's—. XVI-11.
- To satisfy one's—'s desires, XXI-12
- MOTIONAL STRENGTH. —of planets. IV-1.
- MOUNTAIN REGIONS. XIV-26.
- MOUNTAINS. XIX-6.
- MOUTH. II-26; VIII-25.
- MOVEABLE SIGNS. XVI-3, 25, 26
- MRIGA. I-6, 7.
- MRIGASIRAS. XXII-7, 9.
- MRITA. —Avasttha III-3, 10.
- MRITI YOGA. VI 57, 60
- MRITYU BHAGAS. XIII-9, 10, 11.
- MUD VESSEL. II-35.
- MUDITA. — Avasttha. III-18.
- MULTIPLICATION. XXII-20.
- MUHURTA. II-24; IV-20; XXV-2.
- MULA. (Vegetable)—signs. I-9.
- MUNIFICENT. To be more—than one's father. VIII-15.
- MURDER. XII-22.
- MUSALA YOGA. VI-44, 56
- MUSCLE. II-14.
- MUSIC. VI-40; IX-8; XVIII-4, 13
- cal instruments VI-53.
- ician. II-19.
- MUTUAL ENMITY. II-23.
- MUTUAL FRIENDSHIP. II-23.

## N

NADEE. I-12.

NADIR. I-12.

- NAGARAJA. XII-16, 18.  
 NAIDHANA. I-18.  
 NAILS. II 14; XXI-77.  
 NAISARGIKA. - friendship or enmity. II-23.  
     —bala. IV-3,  
     —Ayurdaya. XXII-28.  
 NAKRA. I-8.  
 NAKSHATRA DASA. XIX;  
     XXVIII 1-4.  
 NAKSHATRA METHOD. XXII-30.  
 NAKSHATRA PADA. XXII-10, 11.  
 NAMES. To have two—. IX-7.  
 NARRATIVE COMPOSITION.  
     To be skilled in—. VI-27.  
 NARAYANA To have in one's body marks of God—. VI-30.  
 NATAL STAR. XXVI-26.  
 NATIVE COUNTRY. To leave one's— VIII-29.  
 NATIVE PLACE. To have one's birth in his own—. XIV-29.  
     To live in his own—. XVI-3.  
 NATURAL ENMITY OR FRIENDSHIP. IV-10  
 NATURAL FRIENDSHIP. II-21, 22, 35  
 NATURAL STRENGTH. IV-3.  
 NATURE. IX-13.  
     The—and characteristics of the several planets II-8-14.  
 NATURE OF PLANETS. II-8-13.  
 NAVAMI. XII-17.  
 NAVAMSA. III-1, 4, 11, 16; IV-3; VIII-34; X-11, 12, 14; XI-3, 4, 5; XII 13; XIII-13, 14, 16, 19, 23; XIV-16, 21, 23; XVI-1, 9; XVII-1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 17, 18, 23, 24, 25, 28; XVIII-12, 13, 14, 15, 16, 17; XX-31, 32; XXII-1, 18, 19, 22, 30; XXIII-13; XXIV-4, 8; XXV-14; XXVII-3.  
 The effect of a— is equal to that of a Rasi. III-2.  
 NECK. To have a fleshy—. IX-4.  
     To have a long face and—. IX-9.  
     To have severe pain in the—. XXI-61.  
 NEECHA. I-6.  
 NEECHABHANGA RAJA YOGAS. VII-26-30.  
 NEECHA GRIHA. I-6.  
 NEPHEW II-4.  
 NERVES. I-11.  
 NERVOUS DISEASES. XIV-11.  
 NEUTRAL. II-21; IX-19; XIV-25, 28; XV-18.  
 NEWS Hearing of agreeable—. XX-4.  
     Good—. XXI-79.  
 NIECE. II-4.  
 NIGALA DECANATES. III-13.  
 NIGHT. VII-16; XVII-21, 25; XXV-2.  
     —birth. XVI-23.  
     —blind. VIII-1.  
     —signs. I-8; IV-6.  
     —Time. IV-1, 5.  
 NINTH HOUSE. VII-9, 14, 25; VIII-4, 7, 10, 13, 16, 19, 24, 27, 32; X-1, 4; XI-1, 10; XIII-12, 24; XIV-24, 27, 28, 29; XV-6, 24, 26; XVI-18, 22, 23, 25, 26; XX-10, 19, 46; XXIV-1; XXV-13; XXVI-2, 3, 4, 5, 6, 7, 8, 11, 15, 20, 21, 23.  
 NIPEEDITA. III-19.  
 NIRBHAGYA YOGA. VI-57, 66.  
 NISARGA DASA. XXII-17.  
 NISARGA MITRATVA. II-21, 22, 35.  
 NIS-SWA-YOGA. VI-57, 59.  
 NISHEKA LAGNA. XII-31.  
 NOBLE. To be—. VI-36.  
     —family. I-14.  
     —minded. To be—. IX-14.  
 NOCTURNAL SIGNS. I-8.  
 NOOSE DECANATES. III-13.  
 NORTHERN SIGNS. I-9.  
 NORTH-EAST. II-16.

NORTH-WEST. II-15. XIV-4, 5.  
 NORTHERN QUARTER. II-15. NRIYUK. I-7, 8.  
 NOSE. II-26; VIII-26; IX-3, 9;



OBEDIENT. To be—to one's mother. IX-5.  
 OBLATIONS. Offerings of—. XIII-5.  
 OBSCURE. To become—. VI-7.  
 OBSERVANCES. To abandon one's religious duties and—. XXV-13.  
 OBSTACLE. I-14; XVI-21; XXVI-18, 23  
 OBSTINATE. To be—. XXVI-9.  
 OCCUPATION. I-15; XIII-8; XV-24.  
 OCEAN. To earn by selling pearls and other produce of the—. IX-12.  
 ODD HOUSE. XV-11.  
 ODD RASI. XII-7; XVI-9.  
 ODD SIGNS. I-9; XI-2.  
 ODISIOUS. To be—to others. VIII-7.  
 ODIUM. II-3; IX-19.  
 OFFENCE. XIV-6; XXI-61.  
 OFFICE. Dismissal from an—. XIX-14.  
 OILS. XVIII-3.  
 OIL MONGER. II-20.  
 OJARKSHA. I-9.  
 OLD. II-9.  
 OLD AGE. II-14.  
 OLD CLOTH. VI-66.  
 OLD WOMAN. IX-10; XXI-48.  
 OPEN AREA. II-15.  
 OPEN-HEARTED. XVI-15.  
 OPPOSINGLY. To speak—. VIII-27.  
 OPPRESSING. A king—his people. VII-19.  
 OPPRESSION. To earn by acts of—. V-4.  
 OPULENT. To be—. VI-40.  
 ORBIT. X-12, 13; XXIII-16.  
 ORGANS. XXVI-35.  
 ORNAMENT. I-12; II-6; V-7 VI-20, 34, 48, 61; XV-16 XVI-13; XIX-7, 12, 19, 26 XXI-15, 17, 29, 43, 59, 75 XXVI-13.  
 —ed. XI-2.  
 OSTENTATION. XXV-10.  
 OTHERS. Doing good to—. XIX-10.  
 To be interested in the work of—. XVIII-1.  
 OUTCAST. II-24, 34;  
 To be an—. VIII-28.  
 To reside amidst—s. XVI-4.  
 OVERHEAT. XIV-8.  
 OVERPOWERING. To be—. XVIII-2.  
 OWL. II-20.  
 OYSTER SHELL. II-4.

PADMA REKHA. VI-3; IX-8. 21.  
 PAIN. XIV-9; XXI-11, 29, 34, 36, 52, 61, 73, 77. PAINTING. To be skilled in—. XVIII-5.  
 To have a—ful death. XIV- PAKSHA. II-24.

PAKSHA BALA

PAKSHA BALA. IV-1, 4, 21.  
 PAKSHI DREKKANA. III-13.  
 PALANQUIN. VI-24, 38, 53;  
 XVI-13; XIX-16.  
 PALPITATION. Rahu causes—  
 of the heart. XIV-9.  
 PAMARA YOGA. VI-57, 62.  
 PANA. I-10.  
 PANAPHARA. I-18; VI-14;  
 XIII-15.  
 —bala. IV-3.  
 PAPA. I-16; II-27.  
 PAPA KARTARI. VI-8, 11, 13.  
 PAPA VASI. VI-8.  
 PAPA VEDHAS. XXVI-48.  
 PAPA VESI. VI-8.  
 PAPOBHAYACHARI VI-8.  
 PAR. To be on a—with the King  
 III-8.  
 PARABHAVA. I-14.  
 PARAMAYUS. XXII-4, 14.  
 PARAMA NEETCHA. I-6.  
 PARAMOCHCHA I-6.  
 PARASARA. I-2; XIX-1; XX-  
 41; XXV-22.  
 PARAVATA. III-7, 9.  
 PARENTS. Loss of one of the—.  
 XIX-18; XXI-3.  
 Separation of—. XIX-26.  
 The pairs of planets playing the  
 role of—during day and night.  
 II-25.  
 To be abandoned by both the—.  
 XVI-24.  
 To separate from one's—. IX-8.  
 PARIDHI. XXV-1, 5, 24.  
 PARIJATA. —Varga. III-7, 8.  
 —Yoga. VI-55.  
 PARIVARTANA YOGAS. VI-32.  
 PARIVESHA. IV-5; XXV-5,  
 24, 38.  
 PARROT. II-18, 19.  
 PARTNER. To have a good-  
 natured woman as one's—.  
 X-6.  
 PARVA. XI-11.

PERTURBATION

PABVATA. II-28.  
 —Yoga. VI-35, 36.  
 PARVATI. II-15, 27.  
 PASA DREKKANA. III-13.  
 PASA YOGA. VI-39, 40.  
 PASSION. XV-23.  
 PASSIONATE. VI-6; IX-1.  
 PAST BIRTH. XIV-24, 27, 28.  
 PATALA. I-12.  
 PATERNAL GRANDFATHER.  
 XV-16.  
 PATERNAL RELATIONS. XV-  
 15.  
 PATERNAL UNCLE. II-25.  
 PATHA. XXIV-30; XXV-1.  
 PATI. I-13.  
 PATRIKA. I-10.  
 PATRONAGE. XVI-3.  
 PAUTRA I-14.  
 PEACOCK. II-19.  
 PEARL. II—2, 29; V-3; IX-12.  
 PENANCE. I-14; II-5; XVIII-  
 13; XXI-64; XXVI-50;  
 XXVII-6.  
 PENURY. XX-19; XXVI-37.  
 To become—ious. VI-7.  
 PEOPLE. I-13; VI-24; IX-6.  
 XVI-28; XVIII-10; XIX-14;  
 XX-4, 25, 26.  
 PERDITION. XIV-22.  
 PERFIDIOUS. To be—. VIII-  
 22.  
 PERFUME. I-12; IX-11; XIX-  
 19; XXI-75.  
 PERIL. —to one's own life.  
 XXI-22.  
 —from thunder. XXV-25.  
 PERIOD OF LIFE. XIII-3, 7;  
 XV-16.  
 PERIODS (OF TIME) SIGNI-  
 FIED BY PLANETS. II-24.  
 PERPLEXITY. XXI-58.  
 PERSONAGE. To be a mighty—.  
 XVI-28.  
 PERTURBATION. —of mind  
 through enemies. XXV-26.



PHALADEEPIKA. I-2; XXVIII-6.

PHLEGM. II-9, 11, 13; XIV-6, 8, 14; XIX-24; XXI-65, 68.

PHLEGMATIC. II-12; XXI-35.  
—complaint. XXI-23.  
—troubles. XIX-22, 23, 25; XXI-8.

PHYSICAL DEVELOPMENT. XV-16.

PHYSICIAN. II-17.

PHYSIQUE. To be of good—. XVI-2.

PIGEON. II-19.

PILES. To suffer from—. VIII-23.

Trouble from—. XIX-23.

PILGRIMAGE. —to holy shrines. V-3

PINDAYURDAYA. XXII-21, 22, 24, 28.

PIOUS. To be—. VI-12.

PIPUL TREE. II-16.

PISCES. Same as Meena.

PITRU. I-14; VI-53.

PITTA. II-10.

PITY. II-14.

PLACE. IX-13.

—of recreation. II-4.

PLANET. Badly placed—. II-36.

The nature and characteristics of the several—s. II-8-14.

Well placed—. II-36.

IV-1; IX-14, 16, 17, 18, 19, 20; X-5, 6, 10, 13, 14; XI-3; XIV-1; XV-1, 6, 7, 8, 9, 11, 12, 13, 14, 18, 21, 30; XVI-1, 3, 4, 10, 11, 12, 29, 30; XVII-17; XVIII-5, 15, 16, 17; XIX-1; XX-1, 4, 5, 14, 15, 16, 17, 20, 21, 22, 23, 24, 26, 28, 30, 31, 32, 32, 34, 35, 37, 38, 39, 41, 42, 43, 44, 46, 48, 49, 53, 55, 56, 57, 63; XXI-1, 2; XXII-2, 3, 13, 19, 21, 27, 29; XXIII-1, 2, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22; XXIV-4, 5, 18, 23, 27, 29, 30, 31; XXV-25; XXVI-1, 2, 3, 6, 7, 28, 30, 31, 32, 35-41, 50;

XXVII-1, 2, 4, 8; XXVIII-1-4.

—ary factors. XXIV-25, 26.

—ary war. XXIV-30; XXVI-29.

—ary years. XXIV-27.

PLANT. II-15, 37; XIV-27; XVIII-3.

PLEASANT. III-12.

PLEASING To talk in a—manner. XXV-9.

PLEASURE. Information regarding love affairs and s. XV-16.

To be a cause of immense—to all people. VI-15.

To undertake trips. XX-8.

PLOUGHS. XVIII-2.

POEMS. To earn a living through composing—. V-5.

POET. To be a—. VIII-11, 17; XVIII-12.

To be clever in—ics. VI-27.

To be the chief of—s. XVIII-13.

To earn by one's—ic talents. V-7.

POETRY. II-6; VI-27.

POISON. XIV-2, 4, 5, 9, 15, 20; XIX-14, 21; XXI-6, 22, 30, 34, 36, 54, 63, 79.

POLICE. XXI-81.

POLICE SUPERINTENDENT. VI-42.

POLITICS. To be clever in—. XVI-6.

POOR. A woman to be—. XI-2.

To be foremost among the—. VI-68.

To be—. VI-11, 52; VIII-9, 15, 17, 22; XVIII-6, 7, 10; XXV-14.

POSITION. I-15; VI-69; VIII-28; XX-15, 28; XXI-5, 10, 32, 38, 54, 62, 63, 73; XXVI-9, 11, 13, 18, 20, 22, 33, 45-46.

POSITIONAL STRENGTH. —of planets. IV-1, 7, 21.

POTTER. XVIII-4.

- POURNAMI. XII-18.  
 POVERTY. I-16; II-7; VI-33, 58; VIII-1; XX-18.  
 POWER. II-1; III-8; VI-34, 59; IX-15; XXI-46, 82; XXV-13.  
 POWERFUL. VI-2, 20; VIII-5; IX-5; XX-7.  
 PRABHAKARI. II-25.  
 PRADEEPTA. III-18, 20.  
 PRADAKSHINA. XXII-1.  
 PRAISE. A—by others of one's various good qualities. XX-4.  
 To be—d by important people. VIII-10.  
 To be—d by the good. VII-22.  
 To receive —s from great men. XIX-11.  
 PRANG NATHAS. I 9.  
 PRAPTI. I-15  
 PRASNA. IV-20; XX 63.  
 PRASTARA. —Ashtakavarga. XXIII-17.  
 PRAVAYA. III-3, 10.  
 PRAVRAJYA YOGAS. XXVII; XXVIII 1-4  
 PRAVRITTI. I-15.  
 PRAYER. I-14; XIX-19; XXVI-49.  
 PRECEPTOR. I-14; II-16; IX-8; XIX-14; XXI-39, 46  
 PRECIOUS STONES. II-29; IX-14; XX-26  
 PREDICTIONS. X-7.  
 PRESENTS. Money through acceptance of—. XXI-72.  
 Offering of acceptable—. XXI-59.  
 To be solicited by eminent men with various kinds of—in their hands. VI-38.  
 To receive rich—from one's sovereign. VI-34.  
 PRIDE. Loss of—. XX-16.  
 To be distinguished by—. XXV-10.  
 PRIEST. To earn money by playing the role of a—. V-5.  
 PRISHTA LATTAS. XXVI-42-44.  
 PRISHTODAYA. I-8; XIV-22, 27; XX-33.  
 PRIVATE PARTS. XIV-7, 10, 11; XX-18.  
 PROFESSION. I-15; V-1; XXVIII-1-4.  
 PROFIT. I-15; XXI-45.  
 PROGENY. XII-3, 24, 29; XXIV-12.  
 PROMINENCE. To soon come to—. XVI-4.  
 PROPERTY. Danger to one's—. XXVI-20.  
 To have self-acquired—. VI-6.  
 To lose all one's paternal—. VI-66.  
 To spend away one's paternal—. VIII-2.  
 To suffer loss of—. XIX-18.  
 Theft of—by thieves XXI-27.  
 PROPITIOUS. To be— VI-36.  
 PROPORTION. The body and limbs of a person to be commensurate in their—s with the Lagna and other Basis. XVI-1.  
 PROSPERITY. II-5, 6; VI-33; XI-1; XV-9, 18, 19, 22; XVI-4, 8; XX-2, 7, 10, 12, 34, 46, 47, 48, 62; XXI-49; XXVI-17, 20, 21.  
 PROSPEROUS. VI-3, 9, 20, 27, 42, 54, 65; VIII-7, 19, 27; XI-2, 10; XX-45.  
 —life. XXI-44.  
 PROSE COMPOSITION. To be clever in—. VI-27.  
 PROTECT. To —others. VIII-18.  
 PROUD VIII-1, 25.  
 PROWESS. I-11; II-3.  
 PRUDENT. To be—. VI-20.  
 PSORIASIS. XIV-4, 5.  
 PUBLIC. To be cursed by the—. VI-23.  
 To be insignificant in the eyes of the—. VI-67.  
 To be of much help to the— XVI-5.

PUJA. I-14.

PULMONARY DISEASE. XIV-14.

PUMAN RASI. I-9.

PUNGENT. II-31.

PURANAS. To maintain oneself by reciting—. V-6.

PURE. To be always—. III-15.

To be —. VI-65.

PURNABALA. IV 22, 23.

PURNAYUS. XIII-6.

PURO-LATTAS XXVI-42-44.

PURUSHASUKTA. XII-16.

PURVABHAGYA. I-14.

PURVASHADHA. XIII-8.

PUSHKALA YOGA. VI-19, 20.

PUSHYA. XI-9; XIII-8.

PUSS. XXVI 15.

## Q

QUADRUPED. Danger from—. XIV-2.

Death through—s. XXV-23.

—decanates. III-14.

—signs. I-7.

QUALITY. I-15.

QUARREL. XXI-37, 58; XXVI-21, 36, 37, 45-46.

Acquisition of wealth through—s. XIX-6.

A tendency to always—with one's sons and wife. XXI-50.

Cessation of—s. XX-9.

—caused by enemies. XXI-71.

—with a great Brahmin. XXI-67.

—with enemies. XXI-73.

—with one's brothers, sons and friends. XIV-4; XIX-20.

—with one's friends. XXVI-11.

—with one's own relations. XXI-35, 54; XXVI-14.

—with one's wife and children. XXVI-17.

—with the members of one's own family. XXI-70.

To apprehend—with enemies. XXI 66.

To be drawn to a—. IX-19; XXVI-10.

To be found of promoting—s. VI-23.

To engage oneself in—s. VIII-31.

To promote—. XIX-5; XVIII-12.

To—with one's friends. XXI-34.

To —with one's wife. XIX-9.

QUARRELSOME. To be—. VI-50; XXV-9, 12.

QUARTER. I-9; XIV-24; XXIV-12.

See also under 'Direction.'

QUERY. XII-34; XX-63.

## R

RAG. II-30.

RAHU. II-16, 20, 28, 29, 33, 34, 35; IV-5; VIII-25, 26, 27, 34; X-2; XII-22; XIV-9, 11, 15, 23; XV-8, 16; XVI-6, 14, 28; XVII-6, 22; XIX-2, 14, 14, 16, 21; XX-24, 31, 39, 52, 53; XXI-

-6, 14, 22, 30, 31, 32, 33, 34, 35, 36, 37, 38, 47, 55, 63, 71, 69; XXIV-42; XXV-17, 20, 21; XXVI-2, 24, 25, 34, 42-44, 45-46.

RAIN. XXV-29.

RAINBOW. XXV-29.

RAJANKA. I-12.  
 RAJAS. II-22, 23, 24, 27.  
 RAJA YOGA. VI-37, 38; VII-24; XX-54; XXVII-7; XXVIII-1-4.  
 RAJYA. I-12.  
 RAM. II-18, 20.  
 RAMAYANA. XII-17.  
 RAMBLING. To have fruitless—. XX-18.  
 RAMESWARAM. XII-24.  
 RANDHRA. I-14.  
 RANK. I-15.  
 RASA. II-16.  
 RASH. To be—. VI-56; VIII-8. To commit—acts. IX-18.  
 RASI. III-1, 2, 3, 4, 6, 11, 16; IV-3; IX-13; X-11, 12, 13, 14; XIII-9, 16, 23; XV-8; XVI-1, 17, 31, 32; XVII-1, 2, 3, 5, 6, 7, 10, 11, 13, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25; XX-25, 32, 36, 56, 57; XXII-1, 2, 4, 11, 13; XXIII-1, 2, 10, 11, 12, 13, 22; XXIV 5, 12, 20, 21, 22; XXVI-9; XXVII-1; XXVIII-1-4.  
 RASI CHAKRA. XXIII-2.  
 RASI GUNAKARA. XXIV-24.  
 RASI-MANA. XXIV-23, 24, 25.  
 RATRI SIGNS. I-8.  
 RAVI. II-15, 21, 24, 25; III-6.  
 RAVI-SUTA. II-7.  
 REALISATION. —of one's desires XXI-39.  
 REASON. To have lost one's—. VIII-22.  
 RECREATION. II-4.  
 RECREATION GROUND. II-15.  
 RECTUM. Bleeding from—. XIV-10.  
 REDUCTIONS. XXII-20, 25; XXIV-16, 17, 18, 19, 20, 21, 22, 23, 28, 29, 30, 31.  
 REFUGE. To ascertain the—of the departed. XIV-23.  
 REGIONS OF THE SIGNS. I-5.  
 REKHA. VI-8.

RELATIONS. I-11; II-4; III-10; VI-22, 40, 43, 48, 51, 61, 64; VIII-2, 4; XI-10; XV-15; XIX-9, 13, 14; XX-5, 6, 10; XXI-5, 7, 10, 14, 18, 22, 35, 46, 47, 54, 67, 68, 70, 76; XXIV-9; XXV-11; XXVI-13, 14, 18, 22, 45-46.  
 The nearest—signified by Mars, Jupiter and Mercury. II-25.  
 RELATIVE. Death of a—who was equal to a father. XXVI-23.  
 Harassment from—s. XIX-26.  
 Honor to or from—s. XXI-79.  
 Sickness among—s. XIX-5.  
 Time of death of the—signified by a particular Bhava. XX-58.  
 RELIGION. Devotion to duty conformable to—. XXI-59.  
 RELIGIOUS BELIEFS. To be free from the—of others. VI-29.  
 RELIGIOUS DEVOTION. Success in—. XXI-64.  
 RELIGIOUS DUTIES. Performance of one's various—. XXI-80.  
 To abandon one's—and observances. XXV-18.  
 RELIGIOUS FAITH. II-5.  
 RELIGIOUS INSTRUCTIONS. To maintain oneself by—. V-6.  
 RELIGIOUS MATTERS. To be interested in all—. IX-10.  
 RELIGIOUS MERIT. Loss of—. XXI-65.  
 To ascertain all about one's father's—. XV-24.  
 To be bereft of—. VIII-24.  
 REMARRY. A woman to be got—ied. X-8.  
 A woman to—. XI-3.  
 To be the son of a widow—ied. XVIII-2.  
 RENOWN. A king widely—ed. VII-1; XXV-30.  
 To ascertain about one's father's prosperity and—. XV-22.  
 To become a—ed King. XX-25.

- To become—ed. VI-2, 9; VIII-6, 24.  
 To be highly—ed. VI-16.  
 To be—ed for one's virtues. VIII-16.  
 To be widely—ed. III-12, 15; VIII-12, 19, 32; XVI-27; XIX-15; XX-11; XXI-51.  
 To have a—ed brother. VIII-14.  
**REPINING.** A woman to be—. XI-6.  
**REPROACH.** II-7; XXI-14.  
**REQUIREMENTS.** To be successful in obtaining all one's— VIII-33.  
**RESIDENCE.** —in a foreign country. XXI-27.  
 To stick up to one's—without moving anywhere. IX-15.  
**RESOLUTE.** To be—. VI-3, 65.  
**RESPECT.** A woman to be—ed. XI-6.  
 To be highly—ed. XXV-30.  
 To be—able. III-8.  
 To be—ed by other men. VI-36, 49; XVIII-6, 11.  
 To command great—. XX-11.  
 To command intense—. XIX-22.  
 To command—from the best of kings. VI-27.  
**RETINUE.** To have—. XIX-22.  
**RETROGRADE.** IV-2, 5; IX-20; XX-14, 37; XXII-18, 20.  
**REVERENCE.** II-5.  
 One that does not command—. XXVII-8.  
 To be eager in showing—towards those that worship God Narayana. VI-30.  
 To have no—for Brahmins. VI-23.  
**REVERED.** Loss among—seniors. XIX 18.  
 To be highly—by one's sovereign. VI-12.  
 To be—by all. XVI-27.
- REVERSES.** To be full of—. VIII-9.  
 To suffer—. XX-17.  
**REVILING.** To be—others. VI-33.  
**RHEUMATISM.** To be troubled by—. XIX-13.  
**RIBS.** Injury to the—. XIV-8.  
**RICE.** II-28.  
**RICH.** To be—. VI-2; VIII-5, 13, 16, 18, 19; IX-4; XVI-2, 5; XVIII-12.  
 To be happy and—VI-11.  
 To suffer trouble from the—. XIX-25.  
**RICHES.** A king endowed with—. III-17; VII-29.  
 The 10th house signifies—. I-15.  
 To be devoid of—. VIII-2, 3, 28.  
 To be endowed with—. VI-65; VIII-7, 10, 17.  
 To have no—. VIII-18.  
**RICKETS.** XIV-7.  
**RIGHT EYE.** II-25.  
**RIGHT HAND.** XXVI-35, 36, 37, 39-40.  
**RIGHT LEG.** XXVI-39-40.  
**RIGHTEOUS COURSE.** VI-53.  
**RIHPHA.** I-16.  
**RIKSHA SANDHI.** I-4.  
**RINA.** I-13.  
**RING WORM.** XXI-61.  
**RISING DECANATE.** XX-32.  
**RISING SIGN.** XIII 21; XVI-1; XVII-6, 14.  
**rites.** To perform propitiatory—. XXVI-49.  
 To rigidly observe prescribed—. VI-29.  
**RITU.** II-24.  
**RIVALRY.** Yoga under which and time when—will arise to the native. XVI-34.  
**RIVER.** I-12.  
**ROAD.** I-13; VI-48, 64; VIII-9; IX-11.

ROAMING. To be—about. VIII-22.

To be—on the roads unperceived. VI-64.

—through forests. XIX-6.

ROGA. I-13.

ROGUE. To be a—. XVIII-9, 10.

To deal with—s. V-8.

ROHINI XXII-1, 7, 8.

ROOTS. To deal in—. V-8.

ROSARIES. To be decked with—. VI-29.

ROUGH INSTRUMENTS. To be a dealer in—. XVIII-2

ROYAL DISPLEASURE. To incur—. XXVI-10.

ROYAL FAMILY. VII-2, 4, 20.

ROYAL FAVOUR. It is the Moon that determines—. XV-15.

To become prosperous through— VIII-19.

To maintain one-self through—.

V-6.

To receive—. XIX-19; XX-10; XXI-3; XXVI-19.

ROYAL HONOURS. To get—. XX-13.

ROYALTY. VIII-3.

RUBY. II-29.

RUCHAKA YOGA. VI-1, 2.

RUDDY GOOSE. II-17.

RUDRA. II-27.

RUDRA PUJA. XII-17.

RUIN. —of every business. XXVI-45.

To suffer—of one's business. XXV-25.

RULE. To—the entire world. XXV-30.

RULER. VI-15, 42; VII-25, 26, 28; VIII-18; XIX-3.

RULERS. Danger from—. XXI-22.

RUPA. I-10; II-26.

## S

SABDA II-26.

SACRED ASHES. To besmear one's body with—. VI-29.

SACRED PLACES. To resort to—. XXI-23.

SACRED PRECEPTS. To be skilled in the exposition of—. VI-27.

SACRED SCRIPTURES. To become a proficient in the—. XVI-6

To earn a living by the study of—. V-5.

SACRED SHRINES. To be a traveller visiting—. XXVII-5.

SACRED TEXTS. Disputation regarding the meanings of holy—. XXI-31.

SACRED THREAD. Planetary positions at the time of the investiture of—. XII-34.

SACRIFICE. II-1, 4, 5.

—ial rites. XXVII-7.

SAFETY. XXVI-21, 36.

SAGES. VI-6.

SAGITTARIUS. See under Dhanus.

SAINTS. XXVII-5

SAKATA YOGA. VI-14, 17.

SAKTA. One of the ten avastthas of a planet. III-18.

SALTISH. II-31.

SALUTED. An emperor to be— by other kings. VII-30.

To be saluted by eminent men. VI-53.

SAMA-(NEUTRAL). II-21, 22; XIV-28.

—(Yoga). VI-14, 18.

SANI. II-16, 20, 22, 24, 29, 31, 35, 37.

SANKHA. VI-3, 30.

SANKHA YOGA. VI-37, 38.

SANKHYA YOGAS. VI-39.

SANKRAMANA. XXVI-29.  
 SANTA. One of the ten Avastthas of a planet. III-18.  
 SANYASAROGA. XIV-3.  
 SANYASI CHIEF. II-19.  
 SAPHIRE. II-29.  
 SAPTAMSA. III-1, 2, 6.  
 SAPTASALAKA V E D H A . XXVI-26.  
 SAPTAVARGA. III-2; XX-59.  
 SAPTAVARGAJA BALA. IV-3.  
 SARALA YOGA. VI-57, 65.  
 SARASWATI YOGA. VI-26, 27.  
 SARAT. II-24.  
 SARAVALI. XX-63.  
 SARVASHTAKAVARGA. XXIII-20; XXIV-34, 35, 38.  
 SARVATOBHADRA CHAKRA. XXVI-48.  
 SASA YOGA. VI-1, 4.  
 SASIJA. II-18.  
 SASIN. II-9, 24, 26, 28.  
 SASI SUTA. II-24, 25, 37.  
 SASTRAS. II-5; V-6; IX-6; XXV-8.  
 SASTA. II-16, 17.  
 SATABHISHA. XI-9.  
 SATURN. VII-4, 10, 15, 24; XII-4, 21; XIII-18; XIV-8, 10, 11, 14, 23, 26; XV-8, 16, 17, 26, 29; XVII-1, 2, 6, 7, 10, 12, 13, 15, 16, 17, 18, 21, 23, 24, 25, 26, 28; XXVII-3, 4, 5.  
 Ashtakavarga of—. XXIII-9.  
 Astangata reduction does not apply to—. XXII-18.  
 Bhukti of—in Jupiter's Dasa. XXI-40.  
 Bhukti of—in Ketu's Dasa. XXI-73.  
 Bhukti of—in Mars' Dasa. XXI-24.  
 Bhukti of—in Mercury's Dasa. XXI-65.  
 Bhukti of—in Moon's Dasa. XXI-16.  
 Bhukti of—in Rahu's Dasa. XXI-32.

Bhukti of—in Sukra's Dasa. XXI-81.  
 Bhukti of—in the Sun's Dasa. XXI-8.  
 Dasa of—. XXI-48, 49, 50, 51, 52, 53, 54, 55, 56.  
 Demise of oneself, his father, mother, etc., to be guessed through the transit of—. XXIV-2, 3, 7, 13, 14.  
 During transit,—bears fruit when in the last portion of a sign. XXVI-25.  
 Effect of Gulika being in conjunction with—. XXV-16.  
 Effect of Mars and—in Kataka identical with the 7th house. X-3.  
 Effect of Mars conj—. XVIII-3.  
 Effect of Mercury or Jupiter conj—. XVIII-4.  
 Effect of Moon and—occupying the 7th. X-8.  
 Effect of Moon conj. —. XVIII-2.  
 Effect of Moon in the several Navamsas being aspected by—. XVIII-12, 13, 14, 15.  
 Effect of Moon in the several Rasis occupying the Trimsamsa of—. XI-6, 7.  
 Effect of Moon in the several signs being aspected by—. XVIII-6, 7, 8, 9, 10, 11.  
 Effect of—and Mars occupying each other's Rasi or Amsa, and the Lagna, Moon and Venus being also associated there. XI-4.  
 Effect of—being in the 4th house. XVI-14.  
 Effect of—being well-placed and aspected by benefics in a night-birth. XVI-23.  
 Effect of—in the 8th house. VIII-23.  
 Effect of—in the 4th, 5th, 6th and 7th houses. VIII-23.  
 Effect of—in the Lagna. VIII-20.  
 Effect of—in the 9th, 10th, 11th

- and 12th houses. VIII-24.  
 Effect of—in the 2nd and 3rd house. VIII-21.  
 Effect of the Sun conjunction—. XVIII-1.  
 Effect of the Sun and Moon being in trine to—and Mars. XVI-24.  
 Effects of transit by—over the 12 houses. XXVI-22, 23.  
 Effect of the lord of the 2nd being connected with—. XVI-5.  
 Effect of Venus and the Moon being in opposition to Mars and—. X-5.  
 Effect of Venus conjunction—. XVIII-5.  
 Effect of Venus occupying a Varga of—or having the aspect of—. X-4.  
 5th house, owned by and aspected or occupied by—or Mandi causes the native to have a son by adoption. XII-8.  
 Full life-period of a man is the time taken by—to make three complete revolutions. XXII-26.  
 Gulika is similar to—in producing effects. XXV-20.  
 If the 4th Dasa belongs to—, it will prove dangerous. XX-24.  
 Latta of—. XXVI-42-44.  
 Pindayurdaya years for—. XXII-21.  
 Rahu is similar to—in giving effects. VIII-34.  
 Rahu,—and Ketu in the 10th make the native do sinful and wicked acts. XVI-28.  
 —and the Virinchi Yoga. VI-28.  
 —'s aspects. II-23.  
 —'s gem is Sapphire. II-29.  
 —governs touch. II-26.  
 —'s grain is Sesamum. II-28.  
 —in the 5th house identical with Kataka gives many children. XII-5.  
 —in transit in the 1st brings about loss of honour and wealth and in most cases danger to life also. XXVI-34.  
 —in transit in the 12th, 8th or the 1st house from the Moon brings about danger to life. XXVI-33.  
 —is a eunuch. II-27.  
 —occupying a Kendra identical with his exaltation or Swakshetra causes Sasa Yoga. VI-1.  
 —owning the 9th identical with a chara sign and unaspected by benefics makes the child live under the care of a foster-father XVI-25.  
 —plays the role of a father or paternal uncle. II-25.  
 The abodes of—. II-16.  
 The animals that have to be assigned to—. II-20.  
 The appearance and characteristics of—. II-14.  
 The Ayus of the native to be deduced from the Ashtakavarga of—. XXIV-15.  
 The caste of—. II-24.  
 The flavour belonging to—. II-31.  
 The friends and enemies of—. II-21, 22, 23.  
 The 9th house or its lord being in a moveable sign and occupied or aspected by—and 12th house strong makes the native to be adopted by another. XVI-26.  
 The particular division in a Rasi of which — is the lord in an Ashtakavarga. XXIII-18, 19.  
 The particular houses where when—transits, he gives good results. XXVI-2, 5.  
 The substance ascribed to—. II-30.  
 The things that ought to be guessed through—. II-7.  
 There is no Vedha between the Sun and—. XXVI-3.  
 To find the year of calamity or disease from—in the Ashtaka Varga. XXIV-41.  
 Udu Dasa period of—. XIX-2, 13, 23.



- When will—'s Dasa prove fatal? XX-31.
- Years of—in the Kalachakra system. XXII-3.
- Years of—under the Naisargikayurdaya system. XXII-17.
- SATVA. II-24.
- SAUMYA. II-21, 26, 29.
- SAURASHTRA. II-28.
- SAURYA YOGA. VI-44, 47.
- SAVOURY FOOD. To eat—. VIII-11.
- SAVYA. XXII-1, 2, 7, 14.
- SCAB. XIV-5.
- SCANDAL. To be despised and—ised. XX-17.
- To be subject to a—due to a breach of decorum. XIX-14.
- SCENTS. Information regarding—should be sought for through Venus. II-6.
- To earn through—. V-7.
- To have good—. VIII-17.
- SCORPIO. See under Vrischika.
- SCRIBE. To earn a living by being a—. V-5.
- SCRIPTURE. To have access to—. XIX-19.
- SCULPTURE. To earn through—. V-8.
- SEA BATH. II-2.
- SEA VOYAGE. XXI-51.
- SEASONS. The—represented by the planets. II-24.
- SECOND HOUSE. VII-24, 25; VIII-2, 5, 8, 11, 14, 17, 21, 25, 28; X-7, 8, 10, 11; XI-3; XIV-10; XV-2, 22; XVI-5, 6; XX-3, 15; XXV-9; XXVI-2, 4, 6, 7, 8, 9, 13, 18, 21.
- SECOND WIFE. To have children by a—. XII-5.
- SEDUCTION. —of a young female. XXI-78.
- SEETAGU. II-21, 29.
- SELF. One ought to divine about one's own—through the Sun. XV-15.
- SELF CONTROL. XXVI-50.
- SELFISH. To be highly—. VI-67.
- SELF RESPECT. To be possessed of—. VIII-22.
- SELF-WILLED. A woman to be—. XI-7.
- To become—. VIII-26.
- SEMEN. XIV-7.
- SENIORS. Adoration of reverend—. XXI-59.
- Loss among revered—. XIX-18.
- SENSE. To possess clear organs of—. VI-3.
- To suffer from want of—. XX-18.
- SENSES. Re: conquering of the—, information should be sought through Jupiter. II-5.
- The planets denoting the five—. II-26.
- To have a desire to please the—. XXI-6.
- To have one's—under control. VI-31.
- Who keep their—under control. XXII-32.
- SENSUALIST. Re: a—, one ought to ascertain through Venus. II-19.
- To be a—. VIII-5.
- SENSUAL PLEASURES. To indulge in—. VIII-6.
- SEPARATION. Mental anguish caused by the—of one's parents and elders. XIX-26.
- from one's brothers. XXI-21.
- from one's children. XXI-8.
- from one's kith and kin. XXVI-11.
- from one's relations. XXVI-13.
- from one's son. XXI-69.
- from one's wife. X-4.
- To suffer—from one's beloved. VIII-26.
- To suffer the—of one's dear friends. VIII-31.
- SERPENT. Childlessness due to the curse of a—. XII-22.

- Coming in sight of a venomous—. XXI-30.  
 Danger from—. XIV-2, 3, 9; XXI-50, 70, 71.  
 Dark holes occupied by—s belong to Rahu and Ketu. II-16, 20  
 Diseases engendered by—s. XIV-6.  
 Installation of the—deity. XII-24.  
 —decanates. III-14.  
 To propitiate the lord of—s. XII-16.  
**SERVANT.** Acquisition of—s. XX-9; XXI-69; XXVI-22.  
 Acquisition of wealth from a—. V-1, 8.  
 Anything about a—should be ascertained through Saturn. II-20; XV-16.  
 Desertion of—s. XIV-8; XIX-13.  
 Destruction of—s. XIX-18; XXI-32.  
 Increase in—s. XXI-48.  
 Loss of—s. XXI-27.  
 Misunderstandings with one's—s. XXI-42.  
 To ascertain the well-being, etc. of one's—. XV-21.  
 To be a—. XVIII-6.  
 To be a—under a woman. XVIII-13.  
 To be endowed with—s. VIII-7.  
 To be possessed of—s. VIII-13.  
 To be served by—s. XX-12.  
 To have good—s. VI-4.  
 Trouble to or from—s. XXI-73.  
 Trouble to—s. XXI-18.  
**SERVICE UNDER GOVERNMENT.** II-1.  
**SERVILE DUTIES.** To do—. XX-17.  
**SERVITUDE.** II-7.  
**SESAMUM.** II-28.  
**SEVENTH HOUSE.** VIII-3, 6, 9, 12, 15, 18, 22, 26, 31; X-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15; XI-1, 3, 4, 5; XII-6, 8, 25, 27; XIII-12, 24; XIV-10; XV-2, 7, 23, 26; XVI-20; XX-8, 18, 36, 40, 61; XXV-12; XXVI-2, 4, 7, 8, 10, 15, 19, 22.  
**SEVENTH STAR.** XX-23.  
**SEVERITY.** XIX-6.  
**SEXUAL ENJOYMENT.** VIII-19; XXVI-9, 39, 40.  
**SEXUAL GRATIFICATION.** XVI-13.  
**SEXUAL INTERCOURSE.** II-6.  
**SEXUAL PLEASURES.** XXV-14.  
**SHAD BALAS.** IV-22, 23.  
**SHAD VARGAS.** III-2, 11.  
**SHAKING.** To have—in the body. XXI-58.  
**SHAKY.** To have one's position to be—. VI-58.  
**SHAME.** To be devoid of—. VI-60; IX-10.  
**SHANTIS.** XXVI-49.  
**SHARP-WITTED.** To be—. VIII-11.  
**SHASHTI.** XII-16.  
**SHASHTYAMSA.** III-1, 2, 3, 5.  
**SHEEP.** The full period of life in the case of a—. XXII-31.  
**SHEPHERD.** To be a—. XVIII-3.  
**SHODASAMSA.** III-3, 6.  
**SHORT.** To be—in stature. IX-4, 9.  
**SHORT LIFE.** XIII-7, 15.  
 To have a—. VIII-25; XIII-17; XXV-26.  
**SHORT-LIVED.** To be—. VI-11, 41, 58; VIII-6, 7, 8, 9, 25, 26, 31; XXV-11, 16.  
**SHORT SIGHTED.** To be—. XXIII-5.  
**SHOULDER.** Marks on one's—. II-32.  
 To have one's—s drooping. IX-6.

SHRINES. To make one a traveller visiting holy—XXVII-5.

To resort to sacred places and —XXI-23.

SICKLY. To be—during one's early years. VIII-22.

SICKNESS. Freedom from—XXI-64; XXVI-9, 16.

One's brothers and children to be troubled with—XXI-49.

One's—ought to be guessed through Saturn. II-7.

—arising from wind and bile. XXI-77, 82.

—to elders. XXI-10, 53.

—to one's children. XIX-14; XX-20; XXI-11, 40.

—to one's dear friends. XX-16; XXI-16.

—through heat and wind. XXI-24.

To have—among one's relatives. XIX-5.

To suffer from—XX-18; XXI-47; XXVI-12, 23, 24.

SIGHT. The Sun and Mars govern—. II-26.

To possess clear organs of sense—hearing etc. VI-3.

SIGN. Quarters represented by the—s. I-9.

SIKHIN II-16, 26, 28.

SILKEN FINERIES. Income through—V-7.

SILLY. To become—. VIII-26.

SILPA. V-8.

SILVER. II-2, 30; V-7.

SIMHA. I-7; VII-9; VIII-1; IX-5; XI-4-7; XII-3; XIV-18;

XV-10; XVIII-8, 14; XXIV-24.

SIMHASANAMSA. III-7, 8.

SIMHAVALOKANA XXII-12.

SIN. I-13, 16; II-3, 7.

Early destruction of a child in consequence of the—ful acts of the parents. XIII-3.

Childlessness due to a—ful deed to people that ought to be revered. XII-21.

To be afraid to commit—ful acts. VI-63.

To be intent in committing—ful acts secretly. VIII-27.

To be intent on doing what is—ful. XVIII-11.

To be intent in doing—ful deeds. XVIII-1.

To be—ful. VIII-15, 16.

To commit—. VIII-14.

To commit—ful actions. VI-33; XXI-48.

To commit—ful deeds. VI-41.

To do a—ful deed. XXVI-23.

To do—ful and wicked acts. XVI-28.

To do—ful deeds. IX-18.

To entangle oneself in—ful actions. VI-68.

To follow a—ful course. VIII-32.

To secretly commit—ful acts. VII-33.

To secretly commit—ful deeds. IX-11.

To ward off the several—s already committed. XX-13.

SINDHU. II-28.

SINISTER LOOK. To have a—. VIII-28.

SINNER. XVIII-11.

SIRSHA. I-10.

SIRSHODAYA. I-8; XIII-2;

XIV-22, 27; XX-33.

SISTERS. To be without brothers or—. XXV-10.

SITA. II-21, 22, 28, 35, 37.

SITUATION. To be without a—having lost the one already got. VI-61.

SIVA. II-1, 15, 17, 27; VI-29; XII-20, 24; XIV-2.

SIXTH HOUSE. VII-16, 24, 28;

VIII-3, 6, 9, 12, 15, 18, 22, 26,

30; X-6; XII-9, 19; XIII-12,

13, 19; XIV-1, 10, 11; XV-4,

5, 7, 8, 9, 10, 18, 19, 23, 29;

XVI-11, 16, 17, 18, 19, 33, 34;

XVII-15, 28; XX-7, 14, 17, 22,

27, 28, 36, 41, 59; XXIV-40;

XXV-11; XXVI-2, 3, 4, 5, 6,

8, 10, 14, 19, 21, 22.

SKANDA. XII-18.  
 SKILFUL. XVIII-3, 8.  
 SKIN. II-11.  
 SKIN DISEASE. II-33; XIV-2, 5.  
 SKY. XXV-27, 29.  
 SLANDER. To—the good. VIII-32.  
 To be a—er. VIII-10.  
 SLAVE. A woman to be a menial or—and unchaste. XI-6.  
 To be served by servants and—s. XX-12.  
 SLEEPING DISEASE. XIV-3.  
 SMALL POX. XIV-15.  
 SMELLING. II-26.  
 SMRITI. I-12; II-1.  
 SNAKE. XIV-20.  
 SNAKE CATCHER. II-20.  
 SODHYAPINDA. XXIV-1, 3, 5, 7, 13, 15.  
 SOLAR YEAR. XIX-4.  
 SON. A woman to bear good —s. XI-2, 10.  
 About one's—s, information should be sought for by referring to Jupiter. XV-, 16, 21, 25; XVI-12.  
 Acquisition of a good—. XXI-39.  
 Acquisition of a—. XV-10, 29.  
 Adoption of a—. XII-34.  
 Birth of a—. XX-6; XXI-79.  
 Birth of a very good—. XXI-72, 74.  
 Danger to—s and wife. XIX-5.  
 Information regarding one's—s should be sought through Jupiter. II-5.  
 Mental anguish caused through one's—. XXVI-14.  
 Mercury denotes the adopted—. II-25.  
 Quarrel with—s. XIV-5.  
 Separation from one's—. XXI-69.  
 The time when one's son's death may happen. XVII-8.  
 Time when one will lose XX-17.

Time when one's wife and—s will suffer from sickness. XXVI-23.  
 Time when the birth of a— may be expected. XII-25, 26, 27, 28, 29, 30.  
 To be endowed with a good wife and—s. VI-30.  
 To be in the company of one's wife,—s, etc. XX-10.  
 To be the—of a widow remarried. XVIII-2.  
 To have a—by adoption. XII-8.  
 To have quarrels with one's brothers and—s. XIX-20.  
 To have—s. VI-20, 33; VIII-4.  
 To have—s and grandsons. VI-15.  
 To have—s in plenty. XII-3.  
 To have—s of good character. VI-25; VIII-6; IX-16.  
 To live with one's mother,—s etc. VIII-14.  
 To possess good—. XXV-11.  
 To possess very few—s. IX-4.  
 To possess wife and—s. VI-31, 54.  
 To quarrel with one's wife and—s. XXI-50.  
 To secure the comfort of one's—s. XXI-82.  
 To suffer distress through—s. VIII-15.  
 When a—is born, the first thing to be done is to determine his longevity. XIII-1.  
 SON-IN-LAW. Distress to one's—. XX-18.  
 SONLESS. To become—. X-2.  
 SORROW. I-14; III-12; VIII-4, 10, 20, 25; XIV-6; XIX-25; XX-18; XXI-58, 69; XXIII-20; XXIV-37; XXVI-10, 11, 12, 13, 18, 23, 24, 38.  
 SOUL—. II-26.  
 SOUR. II-31.  
 SOVEREIGN. Danger from the—. XIV-2; XXI-38, 71.  
 Though a friend of the—, to be

## SOVEREIGN

- hated by others. VIII-10.  
 To be a friend of the—. VI-25.  
 To be honoured by the—. VI-48; IX-8; XIX-11; XXI-20, 28, 39, 44, 49, 60, 64, 72.  
 To be revered by one's—. VI-12.  
 To be the favourite of the—. VI-9.  
 To fear one's—. XX-15.  
 To get trouble from the—. VI-64.  
 To get wealth through the—. VIII-25; XIX-20.  
 To incur the displeasure of the—. VIII-3; XIX-5, 21; XX-17.  
 To meet with death through the displeasure of one's—. XIV-20.  
 To receive presents from one's—. VI-34; XIX-12.  
 Trouble from the—. XIV-4; XIX-14, 17; XXI-21, 47.  
 SPARSA. II-26.  
 SPAWNS. XII-20.  
 SPEAK. To—opposingly. VIII-27.  
 To—kindly. IX-6.  
 To—woundingly. VI-33.  
 SPEECH. An appellation for the 2nd house. I-10.  
 Information regarding one's charming—should be sought for through Venus. II-6.  
 It is Mercury that inducences one's dexterity in—. II-4; XV-15.  
 Mercury is pleasant in—. II-11.  
 The Moon is soft in—. II-9.  
 To be affable in one's—. VI-12.  
 To be eloquent in one's—. VI-9; VIII-13; XX-3.  
 To be equivocal in one's—. VIII-25.  
 To be gentle in one's—. VI-31.  
 To be harsh in—. VIII-12.  
 To be of good—. VI-49.

- To be witty in—. VIII-11.  
 To have confidence in one's—. XIX-10.  
 SPELLS. The employment of magical—. XIV-14.  
 To be conversant with charms or—. VIII-12.  
 Working—for the injury of another. XXI-71.  
 SPEND. To—money on vile things. VIII-33.  
 To—much. VIII-27, 33; XX-13, 15.  
 SPIRITS. XII-21, 22, 24.  
 SPITE. Mutual—with another. XIX-5.  
 SPLEEN. XIV-11, 18; XXI-29, 55, 77.  
 SPLENDOUR. Time when one may expect—. XXI-39.  
 To have bodily—. XXI-75.  
 To have wealth,—, etc. VI-63; VIII-19.  
 To live in all—and prosperity. XX-7.  
 To lose one's—. VI-10.  
 SPOIL. To—other's work. VI-52.  
 SPORT. Information regarding one's—should be sought through Venus. II-6.  
 To obtain facilities for one's—and happiness. XIX-12.  
 To be ever—ing with a damsel of a very amiable disposition. VI-24.  
 SPRUE. XIV-18.  
 SPY. I-16.  
 Income through—ing. V-4.  
 SRAVANA VRATA. XII-17.  
 SRI. The Goddess—. VI-34, 45.  
 SRIKANTA YOGA. VI-28, 29.  
 SRINATHA YOGA. VI-28, 30.  
 SRIPATI. XIII-25.  
 SRUTI. I-12.  
 STAMMERING. To be—. VIII-2.  
 STAR. XIX-2, 3; XXIV-13; XXV-28; XXVI-26, 48.  
 STATE. To be fully engrossed in

- affairs. VI-47.  
 To serve the—. VIII-2.  
**STATIONARY.** To be—in one place. XVI-3.  
**STATURE.** To be short in—. IX-4, 9.  
 To be tall in—. VIII-1; IX-7.  
**STATUS.** Effects should be so declared as to suitably fit in with one's—. XXI-84.  
 To get higher—. XX-5.  
**STEAMER.** Time when a—may be purchased or sold. XXI-19.  
**STIGMA.** To get a—to one's family XIX-17.  
**STOMACH.** Death by—a c h e . XIV-19.  
 Disease in the—. VIII-30; XXVI-10.  
 To have illness affecting the—. XIX-18; XX-17.  
 To suffer from—ache. XXVI-15.  
**STONE.** To be hit by a—. XXV-24.  
 To be skilled in—work XVIII-1.  
 Wound caused by a blow from—. XIV-8.  
**STORIES.** To be intent on hearing—of great people. VI-55.  
**STOUT.** To be not—. XXV-8.  
**STRANGURY.** XIV-7.  
**STRENGTH.** II-3; IV-1-8, 21-24; X-6, 9; XV-2, 6, 7, 13; XVI-1, 4; XIX-8; XX-2, 17, 20, 34, 35; XXV-30; XXVIII-1-4.  
 To attain power and—through the help of a wealthy personage. IX-15.  
 To be devoid of—. VI-60.  
 To have exceeding—. IX-10.  
 To have—. VIII-4, 13, 25, 29; IX-9.  
**STRIFE.** XXVI-14.  
**STRONG.** To be—. III-12; VI-4, 6; VIII-2, 5.  
 To be—willed. VIII-25.  
**STTHANA BALA.** IV-1, 21.  
**STTHIRA KARANAS.** XII-15, 16.  
**STUMBLE.** XVI-6.  
**STUPID.** To be—. VIII-24; XXV-8.  
 A woman to have a—husband. XI-3.  
**STURDY.** To be—. III-12.  
**SUBHA.** A name to denote the 9th house. I-14.  
 —planet. XX-41.  
**SUBHA KARTARI.** VI-8, 11, 13.  
**SUBHA MALA.** VI-21.  
**SUBHA STTHANAS.** I-17.  
**SUBHA VASI.** VI-8.  
**SUBHA VEDHAS.** XXVI-48.  
**SUBHA VESI.** VI-8.  
**SUBHOBHAYACHARI.** VI-8.  
**SUBJECTS.** A king protecting his—by following a course of conduct approved by all. VI-54.  
 A king to be worshipped by his—like a deity. VII-14.  
 A king who will do good to his—. VIII-19.  
**SUBRAHMANYA.** God—. XII-16.  
**SUBSTANCES.** The—pertaining to the planets. II-30.  
**SUCCESS.** A term to indicate the 10th house. I-15.  
 Conditions for predicting the—of a Bhava. XVI-31, 35.  
 —in agriculture. XX-5.  
 —in religious devotion. XXI-64.  
 The planets that are declared to bring—to a Bhava. XV-7.  
 Time to have—in business. XIX-6, 7.  
 Time when one has—. XXI-49; XXVI-12, 13, 17, 35, 37.  
 Time when one ought to predict—to the family. XX-3.  
 To achieve—in a business at the very outset. VI-65; VIII-7.  
 To be—ful in whatever one begins to undertake. VIII-13.  
 To gain—through one's friends. I-16.  
 To have—in all undertakings.

XXVI-14.  
To have—in everything. XXIII-11.  
To have one's—over his opponents praised by one and all. VI-25.  
SUDRA. Acquisition of much money through a person of the—caste. XXI-48  
Harassment through the enmity of a Sudra. XXI-25.  
Mercury is the lord of the—community II-24.  
SUFFERINGS. One's—should be guessed from the 6th house. XV-23  
SUGANDHA. I-12.  
SUICIDE. Rahu causes unnatural deaths such as—. XIV-15.  
SUKHA. I-12  
SUKHITA. One of the ten Avasthas of a planet. III-18.  
SUKLAPAKSHI. IV-1.  
SUKRA I-6: II-24, 27, 31, 37; XXI-43, 51, 59, 67, 75.  
See also under Venus.  
SUKRITA. I 14  
SUKUNTALAMBA. XXVIII-6.  
SULA YOGA. VI-39, 41.  
SUMALA YOGA VI-22.  
SUMANGALI. XII-20.  
SUN. II-8, 15, 17, 21, 24, 25, 26, 27, 28, 29, 30, 31, 32; VI-14, 28; VII-10, 11, 15, 21, 24; XIII-18, 23; XVI-9; XVII-7, 9, 11, 12, 28.  
About one's father, the effects of the 12 Bhavas are to be deduced counting from the— XV-21, 22, 23, 24.  
Ashtavarga of the—. XXIII-3.  
Bhukti of the—in Jupiter's Dasa. XXI-44.  
Bhukti of the—in Ketu's Dasa. XXI-68.  
Bhukti of the—in Mercury's Dasa. XXI-60.  
Bhukti of the—in Rahu's Dasa. XXI-36.  
Bhukti of the—in Saturn's Dasa. XXI-52.

Bhukti of the—in the Dasa of Mars. XXI-28.  
Bhukti of the—in the Moon's Dasa. XXI-20.  
Bhukti of the—in the Dasa of Venus. XXI-76.  
Cause of sonlessness when the—is badly placed. XII-20.  
Conception may take place when the—transits through an Apachaya Rasi. XII-12.  
Diseases brought on by the—. XIV-2.  
Effects during the Dasa of the Sun. XXI-3, 4, 5, 6, 7, 8, 9, 10, 11.  
Effect of Gulika being associated with the—. XXV-15.  
Effect of the Moon in the several Navamsas being aspected by the—. XVIII-12, 13, 14, 15, 16.  
Effect of the Moon in the several signs being aspected by the—. XVIII-6, 7, 8, 9, 10, 11.  
Effect of the—being connected with the lord of the 2nd. XVI-5.  
Effect of the—being posited in the 12 houses. VIII-1, 2, 3, 4.  
Effect of the—being well-placed and aspected by benefics in a day birth. XVI-23.  
Effect of the—in conjunction with each of the other planets. XVIII-1.  
Effect of the—'s transit through certain asterisms in the Saptasalaka Chakra. XXVI-26, 27, 29, 33, 34, 35, 42-44  
Effects of the—'s transit through the 12 houses. XXVI-9, 10, 11.  
If the 7th house or its lord be eclipsed by the—'s rays loss of wife is certain. X-4.  
If the 7th house or the setting Navamsa belongs to the—, the woman will have a diseased womb XI-4.  
In a day-birth, time of demise when the Lagna is in the Rasi occupied by the—. XVII-25.  
In the case of an auspicious

- Bhukti, the good effects will be manifested when the—enters the planet's exaltation sign. XX-38.
- Information that can be ascertained through the—and other planets. II-1-7.
- Lord of the 5th, Jupiter, Mars and the—, all in male Navamsas lead to the birth of a good number of children. XII-10.
- Mars and the—in the 4th cause the house of the native to be burnt. XVI-14.
- Mars and the—produce effect when they are in the first ten degrees of a sign. XXVI-25.
- Parivesha is a halo or disc round the—. XXV-28.
- Pindayurdaya to be adopted when —is strongest. XXII-28.
- Reduction to be effected when a planet is within the range of the—. XXIV-30.
- The bhavas for which the—is Karaka. XV-17.
- The birth of a child and the—'s transit. XII-31.
- The country in one's past and future births, pertaining to the—. XIV-26.
- The function of the—in the matter of the possibility of progeny. XII-14, 15.
- The general order of the—'s Dasa in a person's life XXII-27.
- The houses where—'s transit gives good results. XXVI 2, 3.
- The kind of ascetic caused by the—. XXVII-5.
- The lord of the 6th in a Dussthana and the—in the 9th cause destruction of the enemies. XVI-18.
- The moon in an odd Rasi or Amsa in the 5th and aspected by the—lead to barrenness. XII-7.
- The 9th house from the—is termed the father's. XXIV-1.
- The particular division in a Rasi of which the—is lord in an ashtakavarga. XXIII-18, 19.
- The—, alone in the 5th identical with Kataka may give children by a second wife. XII-5.
- The— and Moon in trine to Saturn and Mars will cause the child to be abandoned by both the parents. XVI-24.
- The—and Rahu in the 7th cause loss of wealth through the association of women. X-2.
- The—and the lord of the Lagna make one long lived if they are friendly; of medium life, if neutral; short-lived, if inimical. XIII-15.
- The—causes death through fire, bilious fever, bile or weapon. XIV-14.
- The—even if he be the owner of the 8th house will give only good effects. XX-41.
- The—in the 5th identical with a childless sign causes a child to be born late in life. XII-4.
- The—in the 9th and its lord in a Dussthana or betwixt two malefics cause the demise of father soon after birth. XVI-22.
- The—in the 9th will cause distress to that bhava. XV-26.
- The—in the 6th or 8th will cause danger from fever. XIV-11.
- The—in the 10th makes the native a great and mighty personage. XVI-28.
- The—indicates Kailasa as refuge of the departed. XIV-23.
- The—'s transit and the father's demise. XXIIV-5, 8.
- The things that may be divined with respect to a person's life by means of the—. XV-15.
- The 12th and the 2nd if occupied or aspected by the Moon and the—will make the native suffer from eye-disease. XIV-10.
- Udu Dasa period of the—XIX-2, 5, 6, 18.
- Upagrahas and the—'s position. XXV-5.
- When the—transits the Rasi and



Navamsa occupied by the lord of the 8th house, death may take place. XVII-5, 20.  
When the transits the 6th, 7th or 12th place from Venus, death may happen. XVII-27.  
Years of the—in the Kalachakra system. XXII-3.  
Years of the—under Naisargikayurdaya system. XXII-17.  
Years of the—under the Pindayurdaya system. XXII-21.  
SUN'S LATTA. XXVI-45, 46.  
SUNAPHA YOGA. VI-5, 6, 13.  
SUPARIJATA YOGA. VI-44.  
SURALOKAMSA III-7, 9.  
SUREDYA. II-12.  
SURI. II-22.  
SURROUNDINGS. To dwell in insanitary—. IX-18.  
SURYA. I-6; II-24, 26, 27.  
SUSSTHA. II-36; XII-1.  
SUSSTHANAS. I-17.

SUSUBHA YOGA. VI-8, 13.  
SUTA. I-12.  
SUVASI YOGA. VI-9.  
SUVESI YOGA. VI-9, 13.  
SWA. I-10.  
SWAKSHETRA. -III-6, 18; VI-1; VII-1, 2, 6, 7, 21; VIII-20; IX-20; XII-26; XIV-28; XV-18, 29; XVI-2, 3, 27; XX-14, 26, 30, 34, 37; XXIII-10, 23; XXV-30; XXVI-31.  
SWAN. II-19.  
SWARGA. XIV-23.  
SWASTHA. One of the 10 Avastthas of a planet. III-18.  
SWEATING LABOUR. To live by V-8.  
SWEET-SPEAKING. To be—. VII-11.  
SWEET SUBSTANCES. II-2.  
SWEET-TONGUED. To be—. VI-20; XVIII-2.  
SWOCHCHA. III-6.  
SWOON. XIV-6

## T

TALL. XXV-28.  
TAILORING. To be an adept in—. XVIII-2.  
TALE-BEARER. A designation for the 12th house. I-16.  
To become a—. VI-52; XVIII-9.  
TALES TO OTHERS. To bear—. VIII-28.  
TALK. To—through the nose. VIII-26.  
TALKATIVE. To be—. VIII-14.  
TALL. Rahu is—. II-33.  
Saturn has got a—body. II-14.  
To be—in stature. VIII-1; IX-7.  
TAMAS. Another name for Rahu. II-27, 35.  
Mars and Saturn own—as their distinguishing characteristic. II-24.  
TANKS. To sink wells and—on the road. VI-48.

TAPAS. A name for the 9th house. I-14.  
TARUNA. III 3, 10.  
TASTE. II-26.  
TASTELESSNESS. XIV-3, 17.  
TATKALIKASATRU SUHRITVA. II-23; IV-10.  
TAURUS. See Vrishabha.  
TEACHING. II-5.  
TEASE. To—others. VI-23.  
TEETH. Illness affecting—. XIX-18.  
Saturn has got large—. II-14.  
To have bad—. VI-59.  
To suffer from a disease due to an inflammation in the—. XXI-77.  
TEMPER. Warmth of—. XXI-44.  
TEMPERAMENT. To be of an excited—. VI-60.  
TEMPLE. II-1, 6, 15.  
TEMPLE OF SASTA. II-6.

TEMPLE MATTERS

TROUBLE

TEMPLE MATTERS. Trouble in connection with—. XIV-6.  
 TEMPORAL STRENGTH. IV-1.  
 TENDERNESS. II-2.  
 TENETS. XXVII-5.  
 TENTH HOUSE. VII-9, 16, 24; VIII 4, 7, 10, 13, 16, 19, 24, 27, 32; XII-6; XIII-24; XV-2, 24; XVI-27, 28; XX-11, 19, 25, 26, 36, 59; XXIV-38; XXV-13; XXVI-2, 3, 4, 6, 7, 8, 11, 16, 20, 21, 23; XXVII-1, 2, 8.  
 THEFT. Income through—. V-4. —of property. XXI-27.  
 THIEF. I-13; II-3, 15, 18; XIV-2, 4; XVIII-6, 13; XIX-14, 17; XX-17, 23; XXI-13, 21, 22, 25, 38, 47, 62, 70, 71, 79; XXV-8.  
 THIEVISH. XVIII-6.  
 THIGHS. IX-2; XXI-9.  
 THIRD HOUSE. VII-16, 24; VIII-2, 5, 8, 11, 14, 17, 21, 25, 29; XII-7; XIV-10; XV 7, 8, 22, 26; XVI-7, 8, 9; XX-4, 16, 36, 41, 59; XXV-10; XXVI-2, 3, 5, 6, 7, 8, 9, 13, 18, 21, 22.  
 THIRST. XIV-4.  
 THOUGHTS. To be skilled in interpreting other people's—. IX 3.  
 THRIVE. To—well. VI-36. To be—ing. III-10.  
 THROAT. XIV-4, 5.  
 THUNDER. XXI-26; XXV-25.  
 THUNDER-STORM. XXI-14.  
 THWART. To—everything. VIII-33.  
 THYAJYAKALA. XXV-17.  
 TIGER. II-17; XIV-20.  
 TIGMAKIRANA. A name for the Sun. II-32.  
 TIMID. To be—. VI-23.  
 TIME OF FRUITION. XXIII-16, 19  
 TINNEVELLY. XXVIII-5.  
 TITHI. XII-15, 18.  
 TONGUE. II-34.  
 TOOTH ACHE. To suffer from—. XIX-25.

TORMENT. To—other people. VIII-10.  
 TORTURE. XIV-6.  
 TORTURED. One of the ten Avasthas of a planet. III-19.  
 TOUCH. II-26; VI-3.  
 TRADE. XIX-26. To be a—r. XVIII-9. To be clever in—ing. IX-7.  
 TRANQUILLITY.—of mind. XV-23; XIX-7.  
 TRANSIT. XII-26; XVI-31, 32, 33, 35; XVII-1, 6, 7, 8, 9, 16, 18, 19, 20, 21, 22, 24, 25, 28, XX-32, 34, 35, 37, 38; XXIII-1, 11, 15, 16, 19, 22; XXIV-2, 7, 8, 13, 39, 40; XXVI-1, 2, 3, 6, 7, 9, 10, 11, 13, 14, 15, 17, 18, 20, 21, 22, 23, 24, 28, 29, 31, 32, 35, 48.  
 TRAVEL. XXVI-39, 40.  
 TRAVELLER. XXVII-5.  
 TRAVELLING. XXVI-22.  
 TREASURE. IX-14; XVIII-14; XIX-12, 26; XXI-72, 79.  
 TREASURE HOUSE. II-5.  
 TREASURY. II-16.  
 TREATMENT. To be won only by kind—. IX-9.  
 TREE. XII-19, 21; XIV-19, 27. Character of—s generated by the planets. II-37.  
 TREMBLING. To have—of the body. XXI-34.  
 TRIFLES. To be angry at—. IX 5.  
 TRIJANMA. XXVI-29.  
 TRIKONA. I-18; III-6; VI-21, 26, 28, 35, 37, 70; X-10; XI-5; XIII-23; XV-2, 7, 30; XVI-2, 31; XVII-16, 17, 19, 28; XX-36, 41, 42, 45, 47, 49, 52, 61; XXV-30; XXVII-1, 8. —reduction. XXIV-16, 17, 18.  
 TRIMSAMSA. III-1, 4, 15, 17; IV-3; XI-6, 7, 8.  
 TRIPLE SYMPHONY. II-6; V-7.  
 TROUBLE. V-4; XIX-14; XX-16, 17, 19, 20, 23; XXI-5, 6,

10, 11, 13, 16, 18, 21, 24, 25, 36,  
76, 78; XXV-23.

TRUE. To be—to one's word.  
XX-15; XXV-9.

TRUTH-SPEAKING. II-4.

TRUTHFUL. To be—. VIII-  
13; IX-6.

TULA. I-6, 7; IX-7; XI-6; XIV-  
18; XVIII-9; XXIV-24.

TURAGA-GATI. XXII-12.

TWELFTH HOUSE. VII-28; TYPHOID. XIV-14, 18.

## U

UBHAYA. I-9.

UBHAYA SIGN. XIII-14.

UBHAYODAYA. I-8; XX-33.

UCHCHA. I-6.

UCHCHAJA BALA. IV-1, 2.

UDAYA. I-10.

UDU DASA. XIII-25; XIX-4;  
XX-63; XXVIII-1-4.

UGLY FACE. To have an—.  
VIII-21; XXV-26.

UKSHA. Name for Vrishabha I-7.

ULCER. Danger from—. XIV-11.

ULKANIPATA. XXVI-29.

UMBRELLA. II-2; VI-38; VII-  
3, 16.

UNASSAILABLE. To be—.  
VIII-8.

UNBIASSED MIND. XXI-57.

UNCHASTE. A female to be—.  
XI-1, 6.

UNCLEAN. To be—. VIII-23.

UNCONSCIOUSNESS. To suffer  
from—. XX-18.

UNCONTROLLED. A woman to  
be—. XI-7.

UNDERSTANDING. XV-15.

UNDERTAKING Ashtakavarga  
system is declared to be effec-  
tive in all—s. XXIV-36.

Evil counsel will prevail in  
one's—s. XX-16.

To accomplish large—s. XVI-  
28.

To bring to a successful termina-  
tion any—originated by one-

VIII-4, 7, 10, 13, 16, 19, 24, 27,  
33; X-1, 2, 6, 10; XII-4, 6, 9, 19;  
XIII-12; 13, 17, 19; XIV-1, 10,  
21, 22, 23; XV-4, 5, 6, 8, 9, 10,  
18, 19; XVI-26, 30; XVII-1,  
15, 19, 28; XX-13, 14, 20, 22,  
26, 27, 28, 40, 58; XXIV-38,  
39, 40; XXV-14; XXVI-3, 4,  
5, 7, 8, 11, 16, 20, 21, 23.

TWINS. To be the father of—.  
XVIII-9.

TYPHOID. XIV-14, 18.

self. XX-11.

To complete a mighty—. XXVI-  
11.

To have disappointment in all  
one's—s. VIII-31.

To have interruptions in all  
one's—s. VI-33.

To have success in all—s.  
XXVI-14.

UNDISCRIMINATING. To be—.  
VI-62

UNFAVOURABLE. To have—  
effect. XX-22.

UNFORTUNATE. To become—.  
VI-17.

UNFRIENDLY PEOPLE. Asso-  
ciation with—. XXI-58.

UNGOVERNABLE. A female to  
be—. XI-2.

UNGRATEFUL. To be—. VI-  
23; VIII-28; XXV-12.

UNHAPPY. To be—. VI-11.  
17, 23, 53; VIII-9, 17, 22, 28,  
29; XXVI-9.

UNHAPPINESS. III-10.

UNIVERSE. VI-31.

UNLUCKY. To be—. VIII-32;  
XXVI-19.

UNPOPULAR. To be—. VIII-17.

UNRIGHTEOUS. To commit—  
deeds. VIII-27.

To incline towards—conduct.  
VI-10.

UNSTAEADY. To be—in mind.  
VI-33.

To have—wealth VI-56.  
 UNTOWARD. X-7; XX-18, 19,  
 27; XXIV-39, 42; XXVI-38.  
 UNTOWARD BHAVA. XXVI-31  
 UNTOWARD EFFECTS. XV-29.  
 UNTOWARD EVENTS. XIV-4;  
 XXVI-12 29, 45-46  
 UNTRUTHFUL, To be—. XVIII  
 —3.  
 UPACHAYA. I-18; IV-6; VI-  
 19; XI-11; XX-61; XXIII-10.

UPAGRAHAS. XVII-10; XXV-  
 1, 7, 19, 22, 25, 27; XXVIII-  
 1-4.  
 UPAKETU. XXV-1, 25, 26.  
 URAS. I-11.  
 URDHVA. I-8.  
 URINARY. DISEASES. XIV-7.  
 UTENSILS. XXI-8, 43, 81.  
 UTPANNA DASA. XXII-16.  
 UTTAMA. III-7, 8, 14, 17.  
 UTTAMA VARGA. VII-13.

## V

VADHU. A name for Sign Kanya.  
 I-7.  
 VAGEESA. II-37.  
 VAHANA. I-11.  
 VAIKUNTA. XIV-23.  
 VAISESHIKAMSAS. III-7; XVI  
 -15.  
 VAAYA. II-24.  
 VAK. I-10.  
 VAKRA. IV-2, 5.  
 VAKRABHA. I-8.  
 VAKYAKRAMA. XXII-11.  
 VALIANI. II-8; VIII-1.  
 VALLAKI YOGA. VI-39.  
 VALOUR. I-II; VI-16, 47;  
 VII-10; IX-14; XVI-28;  
 XVIII-14; XX-4.  
 VALOROUS. XVI-7.  
 VANQUISHED. VI-60.  
 VARA YOGA. VI-18.  
 VARAHAMIHARA. XX-63; |  
 XXII-24.  
 VARGA. X-4.  
 VARGOTTAMA. III-1, 6; VII-  
 5, 6, 17; XXVIII-17; XXII-18.  
 VARGOTTAMAMSA. IX-20; XX  
 -22.  
 VARIEGATED COLOUR. II-13;  
 VI-34.  
 VARSHAPA BALA. IV-1.  
 VARSISHTA YOGA. VI-14, 18.  
 VASTRA. I-12.  
 VASUMAT YOGA. VI-19, 20.  
 VATA. II-11.  
 VEDAS. II-5; V 5; VI-31;

XXV-8.  
 VEDANTA PHILOSOPHY. XX-  
 VII-5.  
 VEDADHYAYANA. V-5.  
 VEDHA. XXVI-3; 4, 5, 6, 7, 8  
 26, 48.  
 VEDHA ASTERISM. XXVI-28.  
 VEENA YOGA. VI-39, 40.  
 VEGETABLE SIGNS; I-9.  
 VEHICLE. I-11; II-6; III-9;  
 VI-3, 7, 18, 34, 48, 61; VII-6;  
 VIII-4, 6, 8, 16, 17, 21, 22, 29;  
 XV-16, XVI-13, 14; XIX-11,  
 12, XX-5, 25; XXI-44, 58, 75;  
 XXV-11.  
 VEINS. II-14.  
 VENERATION. I-15.  
 VENERIAL COMPLAINTS. XIV  
 -14, 18.  
 VENOMOUS BITES. VIV-15.  
 VENUS. II-6, 13, 16, 19, 21, 22,  
 24, 25, 26, 27, 28, 29, 31; VI-1,  
 26, 28; VII-8, 14, 15, 18, 20,  
 23, 24; X-9, 12, 14; XI-4, 6;  
 XII-14, 21, 22; XIV-7, 10, 11,  
 14, 23, 26.  
 A malefic in the 4th.—in the 7th  
 and the Moon in the 10th; or  
 —and Mercury in the 7th,  
 Jupiter in the 5th, and malefics  
 in the 4th; lead to family  
 extinction. XII-5.  
 Ashtakavarga of—. XXIII-8,  
 Bukthi of—in the Dasas of the  
 several planets. XXI-11, 19,  
 27, 35, 43, 51, 59, 67, 75.

- Conception may take place when the Sun and—in the case of males are strong and transit through Apachaya Rasis or Amsas. XII-12.
- Dasa period of—. XIX-2. 12, 26; XXI-76, 77, 78, 79, 80, 81, 82, 83.
- Effect of the lord of the 4th and —well-placed in the Lagna and the 4th. XVI-13.
- Effect of Gulika being associated with—. XXV-16.
- Effect of the planet owning the 2nd bhava being connected with—. XVI-6.
- Effect of the transit of—over the several houses from the Moon. XXVI-21.
- Effect of—being in conjunction with each of the other planets. XVIII-1, 2, 3, 4, 5.
- Effect of—occupying the Lagna and the other bhavas. VIII-17. 18, 19.
- Graha factor of— XXIV-26.
- Information about one's wife and progeny that may be guessed through the Ashtakavarga of—. XXIV-12.
- Information to be sought for through—. XV-16.
- The bhavas for which—is a Karaka. XV-17.
- In transit,— becomes effective when he is in the middle portion of a sign. XXVI-25.
- Jupiter and—if they own Kendras become powerful to cause evil. XX-50.
- Lord of the 7th and—in a dual Rasi or Amsa make the person to have two wives. X-5.
- Moon in the several Amsas aspected by—. XVIII-12, 13, 14, 15.
- Moon in the several signs aspected by—. XVIII-6. 7, 8, 9, 10, 11.
- Naisargika Dasa period of—. XXII-17.
- Pindayurdaya Dasa period of—. XXII-21.
- The Astangata reduction does not apply to—. XXII-18.
- The 5th asterism reckoned from that of—is termed his rear Latta. XXVI-43.
- The kind of asceticism caused by—. XXVII-5.
- The particular division in a Rasi of which—is the lord in an Ashtakavarga. XXIII-18, 19.
- The position of—in the general order of precedence in Dasas. XXII-27.
- There will be quarrel in the Latta of—. XXVI-45.
- alone in the 5th identical with Kataka may possibly give children by a second wife. XII-5.
- and the Moon in opposition to Mars and Saturn make the native wifeless or issueless. X-5.
- hemmed in between two malefics causes loss of wife. X-1.
- in conjunction with a malefic in the 7th, 5th or 9th makes the native bereft of a wife. X-4.
- in the 7th causes distress to the bhaav. XV-26.
- in the 6th brings about loss of honour and wealth and in most cases danger to life also. XXVI-34.
- in transit gives good results in all places other than the 10th, 7th, and 4th. XXVI-2, 8.
- in Vrischika identical with the 7th, causes loss of wife. X-3.
- When the Sun transits the 6th' 7th or 12th house reckoned from—at birth, death is sure to happen. XVII-27.
- VERSES. To be reciting charming—containing the name of God Narayana. VI-30.
- VERSIFYING. To be clever in—VI-27.
- VIBHAVA. A term for the 11th house. I-15.

- VICTORIOUS. VI-2; VII-4; VIII-3, 7, 9.
- VICTORY. XXI-44; XXVI-14.  
—in war. II-1.
- VID. II-15, 22, 27, 28, 35.
- VIDHU. II-15, 37.
- VIDYA. A term to denote the 2nd house. I-10.
- VIDYADHARAS. XIV-6.
- VIEWS. To be crooked in one's—. IX-4.
- VIGHNA. A term to denote the 8th house. I-14.
- VIGOUR. XV-15.
- VIKALA. One of the ten Avasthas of a planet. III-19, 20.
- VIKRAMA. A designation to denote the 3rd house. I-11.
- VIKRAMARKA. IX-14.
- VILE. One's speech to be very—in quality. VIII-28.  
To be engaged in doing—acts. VIII-32.  
To be—in character. III-14.  
To reside amidst—people. XVI-4.  
To spend money on—things. VIII-33.
- VILIFY. To unjustly—other. VI-10.
- VILLAGE. To be the headman of a—. VI-4.  
To live in a good—. XVI-3.
- VIMALA YOGA. VI-57, 69.
- VIOLENCE. Wealth got through—XXI-28.
- VIRGO. See Kanya
- VIRILE POWER. II-13.
- VIRINCHI YOGA. VI-28, 31.
- VIRTUE. I-14; XXI-57.  
To be renowned for one's—s. VIII-16.
- VIRTUOUS. Holding views quite antagonistic to—conduct. XXV-26.  
One who has stored wealth earned through—means. XXVI-50.  
To be anxious to do—acts. VIII-16.
- To be engaged in the practice of—actions. XXII-32.  
To be of a—disposition. VI-45; XI-5.  
To be—. VI-9, 12; VIII-7; XI-6, 7, 10.  
To be—ly disposed. VI-70; XVI-2, 20; XVIII-14.  
To help the—. VI-29.  
To make one—ly inclined. XXVII-7.  
To perform some—deed. XIX-11.  
To recite in company with the— the charming verses containing the name of God Narayana. VI-30.  
To win the approbation of the—. XX-6.
- VISAKHA. XI-8.
- VISHAGHATI KALA. XIII-8.
- VISHNU. II-15, 27; III-6; XII-20, 24; XIII-22.
- VISHTI KARANA. XII-15.
- VITAL POWER. To lose one's—. VIII-31.  
Decay of—. XXV-26.
- VITTA. A term denoting the 2nd house. I-10.
- VORACIOUS. To be a—eater. VIII-22.
- VOWS. XII-24; XXVI-49.
- VOYAGE. To obtain facilities for one's—. XIX-12.  
Augmentation of wealth by lucrative—s. XIX-26.
- VRISCHIKA. I-4; IV-5, 6; IX-8; X-3; XI-4; XII-3; XIV-18; XVIII-9; XIX-16; XXII-1, 12; XXIV-24.
- VRISHA. I-6.
- VRISHABHA. I-6, 7, 8; IV-5; IX-2; X-3; XI-4, 6; XII-3; XIV-17; XVIII-6; XXIV-24.
- VRITTI. V-1.
- VULTURE. II-18.  
—faced Decanates. III-13.
- VYAPARA. I-15.
- VYATIPATA. XXV-1, 5, 23, 28.
- VYAYA. I-16.
- VYOMA. I-15.

## W

- WAITED UPON.** To be—by faithful attendants. VI-7.  
**WALK.** To—gently. VIII-6.  
 To be fast in—ing. IX-4.  
**WANDER.** To—in the roads. VIII-9.  
**WANDERING** To be—without a wife. VIII-3.  
 To be—. IX-7; XIX-5; XX-17, 18.  
 Inclination to be always—. XXV-26.  
 To lead a—life. XXI-3.  
**WAR.** IV-2; XXI-28.  
**WARRIOR.** To be a—. XVIII-7.  
**WASHERMAN.** II-17; XVIII-9.  
**WATCHMAN.** To be a—of a city. XVIII-12.  
**WATER.** I-12; II-2, 15, 27, 36; IX-1, 4, 12; XIV-3, 19; XX-16; XXI-4, 18, 30, 37, 53, 63; XXV-24.  
 Danger from horned and—animals. XIV-3.  
 Death due to—or by some—y diseases. XIV-19.  
 Income through trade on—products. V-3.  
 The Moon brings on death through—y diseases. XIV-14.  
 To be afraid of—. XXV-24.  
 To have a body similar to a—pot. IX-11.  
 To suffer from a—disease. VIII-27.  
 To suffer from a—y disease. XIV-11; XXV-24.  
 —y signs. I-7; XIV-11.  
**WAY.** A designation for the 7th house. I-13.  
**WEAK.** To be—in the lower limbs. IX-10.  
**WEAK KNEED.** To be—. IX-1.  
**WEAK-MINDED.** To be—. VIII-9.  
**WEAKNESS.** To have bodily—. XX-17.  
 To have one's gait retarded due to bodily—. XXVI-15.  
**WEALTH.** A woman to be with—out—. XI-9.  
 A woman to possess—. XI-5.  
 A woman to have a husband who has lost all his—. XI-3.  
 Accession of—. XXI-4.  
 Acquisition of—. XIX-6; XX-5; XXI-17, 28, 29, 33, 41.  
 Addition of—from a host of enemies. XXI-46.  
 —. An appellation to signify the 2nd house. I-10.  
 —an expression to denote the 11th house. I-15.  
 Augmentation of—by trade. XIX-26.  
 Danger from fire to concealed—. XIX-5.  
 Destruction of—. XXI-66.  
 Gain of—. XXIII-11; XXVI-31.  
 Increase of—. XXI-51.  
 Influx of—XXI-81; XXIV-43.  
 Information regarding one's—should be sought for through Venus. II-6.  
 Ketu in the 3rd house confers—on the native. VIII-29.  
 Ketu in the 12th house will destroy—. VIII-33.  
 Loss of—. X-2; XIX-13, XXI-77; XXVI-9, 12, 13, 15, 16, 17, 22, 24, 26, 33, 34, 35.  
 One ought to conjecture about one's—through Jupiter. XV-16.  
 Ostentation in the acquisition of—. XXV-10.  
 Phenomenal increase of—. XXI-56.  
 Planets are always favourable to one who has stored—earned through virtuous means. XXVI-50.

- Steady accumulation of— XIX-15.
- To acquire immense— XIX-24.
- To acquire— XXI-3.
- To acquire—by doing many daring deeds. VI-2.
- To attain— XVI-5.
- To be a king endowed with much —. VII-23.
- To be a mine of blessing from the Goddess of— VI-24.
- To be bereft of— VI-10.
- To be blessed with abundance of —. VI-7.
- To be devoid of— VIII-8, 22; XXV-11.
- To be endowed with— III-8, 9; VI-15, 40, 54; VIII-16; XII-32.
- To be prepared for loss of— XXI-8.
- To be renowned for one's— VI-6.
- To be robbed of one's—by his enemies. VI-59.
- To be the owner of immense— VIII-18.
- To be without— III-14; VI-41, 60; VIII-21, 23; XVI-6; XXVII-6.
- To become the lord of much hoarded— VI-55.
- To become the owner of—earned with much difficulty. VI 56.
- To command —. VI-34.
- To enjoy continuous happiness and— XX-10.
- To expect loss of— XXI-10, 11, 13.
- To enjoy other people's— IX-6.
- To freely utilise other's— IX-11.
- To get— XIX-22.
- To get—through fire, king and fighting. XIX-9.
- To get—through the Sovereign. VII-25.
- To have all one's—disappear— XX-20.
- To have an uninterrupted influx of— XX-12.
- To have everlasting— VI-36, 53.
- To have lasting— VIII-24.
- To have loss of— XIX-20, 25; XXI-5, 18, 24, 25, 37, 47, 52, 65.
- To have one's— augmented through a young woman. XVIII-5.
- To have one's—destroyed. IX-19; XXI-6.
- To have— VI-63; VIII-4, 11, 13, 19; XXI-75; XXVI-11, 23.
- To lose one's— VII-3, 26.
- To possess much— VI-31, 46, 48.
- To possess no—or corn. XXV-9.
- To possess— IX-15; XVIII-4.
- To secure— XIX-19.
- To usurp other's— VI-4.
- Unexpected loss of— XXI-69.
- to be poor. XXIV-12.
- WEALTHY. About a—man, one ought to ascertain through Venus. II-19.
- To be a—man. III-10.
- To be very— III-11, 12, 15; VI-3, 9, 12, 20, 24, 37, 30, 34, 40, 42, 43, 46, 49, 70; VII-21; VIII-2, 3, 4, 5, 9, 14, 16, 18, 22; 25, 26; XVIII-2, 6, 8, 10, 15; XXIV-38.
- Yoga for the husband of a woman to be— XI-3.
- WEAPON. Danger from— XIV-2, 4; XXI-22, 38.
- Income though—s. V-4.
- It is through Mars that one should ascertain about a— II-3.
- To be wounded by—s. XXV-24.
- To earn money by the use of—s. XVIII-1.
- To meet with injury from a— VIII-31.
- To suffer from wounds caused by a— XXI-42.



- Trouble from—s. XIX-14, 17 ; XXI-26, 34, 36, 54
- WEARINESS. XIV-8.
- WEARISOME. To suffer fatigue by—journeys. XXVI-19.
- To undertake—journey. XXVI-9.
- WEAVER. Anything about a—ought to be ascertained through Venus. II-19.
- WEAVING. To be an adept in—. XVIII-2.
- WEIGHT. One's words to have—. XXVI-18.
- WELFARE. To ascertain a woman's—. XI-1.
- WELL-BEHAVED. To be—. VI-15.
- WELL-DRESSED. To be—. VI-6.
- WHEAT. II-26, 28.
- WHITE CHOWRIES. II-2.
- WHOLESOME DIET. XXII-32.
- WICKED. A woman to become—. XI-6, 7.
- One to be—in his disposition. VI-4.
- To associate with the—. V-4 ; VIII-28.
- To be despised by the—. VI-58.
- To be—ly disposed. VIII-14.
- To be—ly inclined. VI-7.
- To become—. VIII-30 ; XVIII-9.
- To befriend the—. VI-10.
- To do—acts. XVI-28 ; XX-17, 19.
- To get remarks from—people. XXI-71.
- To have intercourse with—women. XIX-13.
- To have intrigues with—women XX-18.
- To have mental anguish through—people. XXI-30.
- To have misunderstandings with—. XIX-19.
- WIDOW. A woman to become a—XI-3, 9.
- To be the son of a—remarried. XVIII-2.
- WIFE. A designation for the 7th house. I-13.
- A malefic in the 7th if he owns the place will do good to the wife. X-6.
- A tendency to quarrel with one's—. XXI-50.
- A woman to become the—of a King. XI-7.
- A Yoga under which the—of a person will command all happiness. X-10.
- A Yoga by which one's wife will be virtuously disposed. XVI-20.
- Acquisition of wealth from one's—. VII.
- Acquisition of—. XIX-17 ; XXI-35.
- Danger from—. XIV-2.
- Danger to—. XIV-8 ; XIX-5.
- Destruction of one's—. IX-19.
- Effect of one's—being born under certain asterisms. XI-9.
- Exit of one's—. XXI-26.
- Happiness to one's—. XIX-10.
- Information about one's—and progeny through the Ashtakavarga of Venus. XXIV-13.
- Information regarding one's—should be sought for through Venus. II-6 ; XV-16.
- Intercourse with another man's—XXI-30.
- Loss of one's—. XXI-37 ; 53 ; XXVI-22.
- Meeting of—and children. XIX-11.
- Misunderstandings with one's—XXI-32, 67 ; XXVI-15.
- One's—to be troubled by gout. XIX-13.
- Sickness to—in an intense form. XXI-11, 16 ; XXVI-23.
- Suffering and diseases to one's—XXI-36.
- Suffering to—and children XIX-18.
- Time of acquisition of a—. X-13.

- To ascertain the direction of the country of one's— X-12.
- To ascertain the Janma Rasi of one's— X-11.
- To be addicted to other people's—ves. XVIII-3, 11, 12.
- To be bereft of— VI-11.
- To be blessed with a good— VI-22, 30, 49; VIII-15, 18.
- To be endowed with— VI-3, 27, 31, 54; VIII-19; IX-16; X-9.
- To be fond of one's— XI-12.
- To be happy with one's— VIII-21; XXI-51.; XXVI-19.
- To be the husband of many—ves. XXV-12.
- To be wandering without a— VIII-3.
- To be wedded to a bad— VIII-22.
- To be—less. VIII-17; X-5, 8.
- To be without a— VIII-10.
- To cast a look at other people's—ves. VI-51.
- To enjoy the company of one's—and children. XXI-80.
- To enjoy continuous prosperity in the company of one's— XX-10.
- To have a rich lady as one's— VIII-12.
- To have an excellent— VI-48, 51.
- To have children by a second— XII-5.
- To have two—ves. X-5.
- To live in the company of one's—and children. XXI-56.
- To live with one's—and be happy. VIII-14, 29.
- To lose one's—and become addicted to other people's—ves. VI-64.
- To lose one's— VIII-9; X-1, 2, 3, 4.
- To lose one's—and children. XIX-21.
- To possess wealth and— XVIII-4.
- To quarrel with one's— XIX-9; XXVI-17.
- To suffer loss of— VIII-31; X-7, 15.
- Trouble to children and— XIX-23; XX-19; XXI-24.
- Trouble to— XXVI-21.
- Trouble to—and children. XXI-42.
- WILD BEASTS. Death due to— XIV-18.
- WIND. II-9, 11, 13; XIV-8; XIX-24; XXI-9, 20, 24, 50, 53, 65, 77, 82.
- WIND DISEASE. VIII-26; IX-10; XIV-14, 17; XIX-13, 19, 23; XXI-48, 62.
- WINDY. disorders. XXI-35.
- WISE. To be very— VIII-18.
- Troubles arising from serious offences done to—men. XIV-6.
- WISE MAN. To be a— XVIII-7, 10.
- WISDOM II-5; VI-6.
- WISHES. To realise one's— VIII-30.
- Attainment of one's cherished— XXVI-12.
- WITCHES. XIV-7.
- WITCH CRAFT. XIV-14.
- WITTY. To be— XVIII-11, 14.
- To be—in speech. VIII-11.
- WOLF. II-20.
- WOMAN. II-2; V-7.
- Acquisition of— XXI-43.
- Death through— XIV-18.
- Loss of wealth through— X-2.
- Menses of a— XI-11.
- One fond of—not his own. XVIII-11.
- To be a dealer in— XVIII-2.
- To be a servant under a— XVIII-13.
- To be fond of wicked— XVIII-15.
- To be fond of young— IX-2.
- To be intent on sporting with—

- IX-3.  
To come to grief through—. XXI-41.  
To divine the number of—that a person may associate with. X-6.  
To have intrigues with bad—. VIII-18; XIX-13.  
To have intrigues with—not one's own. VI-4, VIII-26.  
To long for—. IX-1.  
To resort to the society of low—. XIX-20.  
Troubles from—. XIV-3.  
WOMB. A woman to have a diseased—. XI-4.  
WOOD. Danger from—. XIV-2.  
Death due to a—. XIV-19.  
To deal in—en materials. V-8.  
Wound as a result of a blow from a piece of—. XIV-8.  
WOOL. To earn one's livelihood through—. V-2.  
WORD. A person not true to his —. XX-15; XXV-9.  
One whose—s have no weight. XXVI-18.  
WORK. To spoil other's—. VI-52.  
WORMS. Death through—. XIV-15.  
WORN OUT. To wear—cloths. VI-66.  
WORSHIP. I-14; VI-29; XII-24; XXI-7.  
WORSHIPPER. II-17.  
WOUNDS. I-13; II-3; XIV-8  
XIX-17; XX-17; XXI-5, 21, 32, 34, 42, 55; XXVI-15.  
WRATH. XX-19.  
WRATHFUL. II-8, 10; VIII-25.  
WRESTLER. To be a—. XVIII-3.  
WRETCH. To be a mean—. VIII-10.  
WRITING. To be skilled in—. XVIII-5.

## Y

- YAGNAS. II-1.  
YAKSHA. XIV-3, 6.  
YAMA. XII-21; XIV-2, 3.  
—'s world. XIV-23.  
YAMAKANTAKA. XII-25; XVII-6, 7; 8, 14; XXV-1, 3, 18, 19, 20, 21.  
YAVANAS. II-28; XXII-17.  
YEAR. II-24.  
—'s strength. IV-1.  
YOGA KARAKA. XX-48.  
YOGARISHTA. XIII-6.  
YOUNG. II-8.  
YOUNG FEMALES. VIII-18.  
YOUNG WOMAN. XVIII-5.  
YOUNGER BROTHERS. XV-15.  
YOUNGEST BROTHER. XI-9.  
YOUNGSTERS. XII-20; XXI-47.  
YOUTH. II 10.  
YUDDHA BALA. IV 2.  
YUGA YOGA. VI 39, 41.  
YUVATI (Rasi). I-9.

## Z

ZENITH. I-15.

ZODIAC. XXVIII-1-4.



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